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THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

From the British Magazine.

THE OLD HARP.

A harp was found in a ruin'd land:
  From its resting-place they drew it forth;
But now beneath no poet's hand
  It sounded to a lay of mirth.
The ancient harpers all were dead,
  Or gone to a distant shore;
The ancient spirit of song had fled,
  Or lived and moved no more.

"So let us burn the harp!" they cried,
  "No spirit sways the string!"
"Spare it," a kinder voice replied;
  "It *answers* as we sing;
And when the trees are waving all
  In the wind that sweeps the sky,
To some sublime aerial call
  We hear it give reply."

So spake a reverend old man, gray,
  And deeply his soul was stirr'd;
For often, in his youthful day,
  The harper's strains he heard.
So they all revered the harp, and well
  It was that they did so;
For a harper came in the land to dwell,
  And made the music flow.

He woke the lays their fathers sung,
  And, as he swept the string,
And the harp in chords so solemn rung,
  And the children learned to sing,
They thought of the dead, and the old man said,
  As he listened to the strain,
"*The ancient spirit is not dead,*
  But lives and moves again!"

Pilgrim.

From the Christian Remembrancer.

In review of Archbishop Whately on "The Kingdom of Christ."

(*Concluded.*)

The fundamental defect of Archbishop Whately's mind is pride. We regret to say it, but here is a tolerably-sized volume, the original matter of which formed ordination and visitation charges, and a consecration sermon; on this very sacred occasion could not his grace have found a more edifying theme? Were it not possible to furnish the novices of the Church's army with more substantial armor? Have they but to defend a Church of shadows, to preach a creed of negations, to minister in "a society" which "circumstances constituted a Christian community?" (p. 190.) A public newspaper just informs us, that the candidates for the ministry in the diocese of Dublin, who were ordained December 3d,* in addition to the ordinary books, were examined in his grace's "own works on the Christian ministry," and were addressed for two hours on the day of ordination,—after "dining with his grace,"—of course, on the one subject. Is there no holier preparation for the work of the ministry, than "see my Logic," and "consult my Essay on Omissions," and "see my Sermon," and "listen to me in the Encyclopædia Metropolitana," "refer to my Notions of the Peculiarities of the Christian Religion," and "examine my Disquisition on the Difficulties of the Writings of St. Paul?" Can his grace find no better list of subjects for a deacon's examination than a "catalogue raisonnée" of Mr. Fellowes' publications: Dr. Hinds, Dr. Hampden, Dr. Arnold, *et id genus omne?* Are the rich pastures of the Church to be neglected for these husks and chips of neology? Would not solemn prayer, and affectionate counsel, and grave encouragement, and paternal advice, have been to the full as edifying, and twice as heartening—to coin a word—as his flippant advertisement of all that the Archbishop of Dublin has written? Could not even the "after dinner" charge ring a holier and a less polemical note?

Truth to say, this book contains no novelty. It is but the *crambe recocta* of what his Grace has said before: the oft-repeated distinction between ἱερεὺς and πρεσβύτερος, of which he is as proud as was Coleridge in marking out "reason" from understanding, is repeated again and again. Dr. Arnold, too, is so fond of it, that he places it in the front of the introduction to his Sermons. What does it amount to? that, strictly speaking, Christ is the only Hiereus in the Church; granted to the full in the sense that the ministers of the Church are not personally Christ Himself; but to say this, is not to say that their actions are not His actions: "They do not the same in their own name, but in *Christ's*, and do minister by His commission and authority; the effect of *Christ's* ordinances is not taken away; the sacraments be effectual because of *Christ's* institution and promise." (Acts xxvi.) This is the one great fallacy upon which are founded all the misconceptions of catholic truth.

When Catholics speak of the Church, of the sacraments, of the ministry, mere Protestants draw a distinction between the Church and Christ, where Catholics make none; and on this principle, if the Church could be without Christ, if the ministry could be without Him, if the sacraments could be, and yet not be Christ's; then, to speak, as we do, of the Church's voice being God's voice, the absolutions of the Church being the keys of the kingdom of heaven, the sacraments of the Church being the direct conveyance of spiritual life, and the rest, would indeed be, as has been said, "to usurp His place, to perform His acts, to receive His homage, to depose Him from His throne." Truly, if the Church were nothing more than the Archbishop of Dublin represents it, there is indeed in it neither sacrifice nor priest. But if the Church be the society of the faithful, founded by our Lord and Saviour, with promise of permanence, "even unto the end of the world," we shall find in the Church, by a perpetual succession, the everlasting continuance, not repetition, of the very same works by which He worked our redemption in the flesh.

(1.) We say, then, if there was "the one sacrifice" on Calvary, that sacrifice will be perpetuated; if "the Word became flesh and dwelt with man," the Church will also dwell among men, in a visible, tangible, accessible form also; and, to use the forcible phrase of a foreign writer, (Moehler, Symbolik, vol. ii.,) "The Church is Jesus Christ everlastingly renewing Himself, reappearing continually under sensible forms; it is the permanent incarnation of the Son of God. 'The Church, which is His body, the fulness of Him that filleth all in all.'" (Ephes. i. 23.)

Psilo-Protestants admit the one sacrifice; we plead for its continuance. St. Paul—or, as the Archbishop of Dublin and Bishop of Chester delight to style the apostle, Paul—expressly declares, (Heb. xiii. 10,) "We have an *altar;*" the Lord Jesus Himself intimates that His followers would have an altar,—"If thou bring thy gift to the altar,"—and yet we are told, "Christianity is a religion without an altar!"—and surely "altar," as all admit, has "priest and sacrifice" for its correlatives. Besides, St. Peter speaks of our "spiritual sacrifices." In the church at Antioch, we read, (Acts xiii. 2,) that "they ministered unto the Lord," λειτουργούντων τῷ Κυρίῳ; the very same phrase is used of the Levitical priests, "every priest standeth daily ministering," λειτουργῶν, (Heb. x. 11,) [which daily ministration, in the case of Zacharias, is called ἱερατεύειν]; the very same phrase is used also of our blessed Lord's own priesthood, "We have such an High Priest—a minister of the sanctuary," τῶν ἁγίων λειτουργὸς, (Heb. viii. 1, 2.) Whatever "the ministering" in the church of Antioch was, we have it now, "Jesus Christ, the same yesterday, to-day, and for ever;" that ministering was a liturgy, or sacrifice; the same liturgy or sacrifice which the temple priests daily ministered; the same liturgy or sacrifice, in kind, which Jesus Christ, "our High Priest," offers.

Nor is this all: the prophets, as has been repeatedly shown, spoke of the times of the Gospel dispensation, as when "in every place incense unto His name and a pure *offering* should be offered," (Mal. i. 11.) Sacrificial terms, ἀνάμνησις, ἐπιτελεῖν, (1 Cor. viii. 6,) and, above all, ποιεῖν, ("this *do*," in the sense of offer, as is said, "after sacrifice *done*,") are always used in connexion with the Eucharist, which is a proper sacrifice, though a spiritual sacrifice; in which not His substantial, but His sacramental, and therefore in its highest sense, real body and blood, are offered; in which the oblations of bread and wine represent, and therefore continue, though they do not repeat, the one sacrifice on the cross. If, therefore, there be a sacrifice in the Christian Church, there must be priests to offer, and an altar on which to offer it. On this head, we would gladly enlarge, but we trust soon to follow it up by a distinct view of the Christian Priesthood and Sacrifice. So also in other things, this identification of the Saviour with His Church will at once disperse all the Archbishop's false views of the other great points of the Christian system, which rest upon the single assumption that they are made channels of grace separate from the Saviour, the sole giver of all grace.

(2.) As "the Word became flesh, and dwelt among us," so we may expect that the Gospel is objective still. The incarnation once, and the visible Church since, are alike one and the same prolonged manifestation of the Eternal Son:—as the miracles were sensible proofs of His divinity, so the authority of the [illegible] continues the proof of Christ's authority to His people and to the heathen. Miracles ceased when authority was confirmed; and the *historical fact* proves that the result of miracles was thenceforth to be attained by another, and yet the same, way. When, therefore, the Church is slightingly asked to "show her pretensions to divine authority, to produce the 'signs of an apostle,'" (p. 225,) the answer is, The true faith—the unity of the Church—that life which is inseparable from Christ, and if inseparable from Christ, inseparable from His Church,* because He is in His Church, and His Church in Him—the apostolate, which is His presence—the teaching of His word—the communication of His Spirit; these are the permanent credentials, the signs and living witnesses of the Indwelling Presence—these the proofs of the certainty of the decisions of the Church—the attestations of the need of a succession to which the promise of everlasting continuance was made, and of an unity which is itself but an essential form of truth. What the Lord and His personal teaching was to His own immediate disciples, the Church and her authoritative teaching are to the baptized Christians; the miracles which He wrought physically, while on earth, He now works spiritually for conviction and for confirmation; there can be as little doubt about the one as about the other. And this is an infallibility, not of individuals, as is pretended by the Archbishop,—nor of the pope, as the exponent of unity, as the Romanist would urge,—but of the diffused faith of the Church. The "newly-constituted Christian communities" of the Archbishop—the "private judgment"—the "right of forming a society under what regulations men thought might best suit the emergencies of the time"—"the irregular formations"—the "temporary expedients"—"the things altogether indifferent, or non-essential," how contradictory are they to the true idea of the Christian Church!

(3.) We may now ascertain what catholic tradition is. The great question is, How do we obtain the true teaching which is able to make us wise unto salvation? How am I to know that I have built upon the true foundation? The common Protestant answer is, The infallibility of holy Scripture; the Catholic replies, Holy Scripture as interpreted by the Church. For Scripture in itself is nothing; it is but so many words and sentences: what is its sense? who is to interpret it? what is its meaning? If the Church be the body of Christ, His everlasting manifestation, His continual presence on earth, the tabernacle of His Spirit, then the voice of the Church is His voice, dwelling in the hearts of His faithful people, and expressed by the whole body: and in this sense "hath authority in controversies of faith, is a witness and keeper of holy writ," and is possessed of "the rule" of faith.

(4.) And so also of the Christian ministry—as a divine institution, not as operative in the individual bishop, priest, or deacon: for the very presence of this book of the Archbishop of Dublin, if nothing else, were a sufficient proof that the authority, dignity, power and privilege which we claim for the Christian hierarchy is in the Church's diffused capacity, not in individuals. As before, we said that the visible Church—the one Church—the Church possessed of the authority of teaching, are but conditions of His perpetual presence, as they serve but to realize the great promise, that "He is with us always, even unto the end of the world,"—so this same truth implies a succession, unfolding itself from the original manifestation of the Saviour. Be it that the Church is thus "one with Christ," then it follows that the power of ordination and the priesthood of the sacraments are as inseparable from her, as was the first mission of the twelve from our Lord Himself. As well might the adherents of Theudas have pretended to be apostles of Christ, as they who have neither commission nor succession from Him. Hence it is that "Bishop and Moderator" do not stand on the same ground of expediency: unless the Divine will and man's choice be the same. We do not enter on the Archbishop's hackneyed objection to the Apostolical succession, that flaws *may* have occurred. His grace is unaware of the fact, but it has been produced and refuted *usque ad nauseam*, and we really have not the heart to reiterate such stale arguments.

And here we pause, and in his grace's own words, (p. 113,) we say, that, instead of this very simple doctrine, which we have sketched, viz.: that *the Church is the Lord's prolonged spiritual presence upon earth*, which we take the liberty of calling a "clearly-intelligible, well-established, and *accessible* proof of Divine sanction for the claims of our Church," his grace has "substituted one that is not only obscure, disputable, and out of the reach of the mass of mankind, but even self-contradictory, subversive of our own and every Church's claims, and leading to all the evils of doubt and schismatical division:"—than which sentence there could not be a more just description of the Archbishop's "Kingdom of Christ delineated."

All that we have said has been extorted from us: we have spoken, we repeat it, with great pain. But the times are ominous: we shall soon be called upon to entertain that most fearful question, how far must our duty be strained in accepting, upon questions of *faith*, the decisions of a single bishop?† In the case of the Archbishop of Dublin, does the teaching which we have produced differ from Sabellianism? does this sentence, "that threefold manifestation of God, which we express by the word Trinity," (*Sermons*, p. 190,) fall short of that heresy? is not the prayer, with which the book concludes, (p. 230,) "May all be enabled, under the Divine blessing, to carry into effect more and more fully, and to bring to completion, all the holy desires, all the good counsels, and all the just works *of our reformers*," a reckless adaptation of the liturgical formula? do not his principles open the door of our Zion, or even challenge a more forcible entry from every schismatic? Is it not perfectly appalling to see a bishop of the Church, which the Lord purchased with His own blood, denying his Master's presence—scorning His ordinances—making light of the only claim, that of office, upon which he can secure a moment's attention—throwing away his own holy unction—selling his birthright of apostolical descent for a mess of pottage, the hollow applause [illegible]nomination," and Socinians, who always (we assert this from our personal knowledge) consider him a model of a Christian bishop? Let every prelate remember the warning,

"Neu *matris* validas in viscera vertite vires."

One word more. In addition to a very proper admonition on the restoration of the order of Deacons, note y, p. 216, (by the bye, Dr. Arnold urges the same thing admirably and forcibly,) Archbishop Whately has one observation (p. 268) in which we cordially concur, "deploring the many evils resulting from the want of a legislative government for the Church." The evils are very great—grievously so. How long it is since the Irish Church met in synod, we do not just now remember; nor can we call to mind the termination of their deliberations; but if the convocation of the province of Dublin are in doubt where to begin, let them commence just where the English convocation left off; their proceedings would form an admirable supplement to Wilkins' Concilia, the last pages of which we earnestly commit to the meditation of Archbishop Whately. That sun would rise with happy auspices in censuring the Archbishop of Dublin,—to adopt a well-known image of the late Mr. Froude,—which set so gloriously in a vain endeavor to condemn Hoadly.‡ It is but to rewrite the notorious Bangorian controversy.

* What wilful and useless "private judgment" is it to hold ordinations precisely a fortnight before the Church prescribes them! it is easy enough to show, that you can scorn the provision of the Ember days: is it dutiful? is it wise? is it not rather the petulance of a froward child, who does a thing for no other reason than because he is told not to do it?

* "That they all may be one in Us: *that the world may* believe that Thou hast sent Me: and the glory which Thou gavest Me I have given them; that they may be one, even as We are one. *I in them*, and Thou in Me, that they may be made perfect in one." St. John xvii. 21–23.

† "The highest authorities of the Church cease to exist when they put forth anything uncatholic. Bishops derive whatever authority they possess from the Church; when, therefore, they lift up their voices against it, they speak without authority. The Catholic Church gave them authority to enforce her truths, she never empowered them to teach heresy."—*Doctrine of the Catholic Church on the Holy Eucharist*, p. 5.

‡ We have taken little notice of the first essay in this volume: it is but an attempt to say again what this same Hoadly said long ago, and said better. Under the color of showing that our Lord claimed, neither for Himself nor followers, a kingdom like Cæsar's, when he said, "My kingdom is not of this world," the Archbishop draws the conclusion, that if "magistrates should employ the *coercive power* of the civil authority *in the cause of Christianity*; if they should not only take a part in civil affairs, but claim, *as* Christians, or as members of a particular Church, a *monopoly* of civil rights, they would *cease* to act on Christian principles," p. 40. "The possession and monopoly of civil rights and privileges," p. 34, he declares to be unchristian; and, Note A, p. 234, he protests against "the employment of secular coercion in religious matters, with a view to compel men to conform to that faith and mode of worship prescribed by the civil government, or to give more or less ascendancy and monopoly of civil rights and power to those of a particular persuasion;" and thinks that is making Christ's kingdom "a kingdom of this world." "to exclude Dissenters from all, or from some of the rights of citizens, and reduce, more or less, to the condition of Helots, those who do not profess the religion which the State, as such, enjoins:" in other words, his grace wishes us to believe that our Lord's declaration sanctioned by anticipation the Roman Catholic Relief Act; the Test and Corporation Acts; the Jew Bill; the Dissenters' Marriage Act; the too-emphatically *Irish* scheme of Education without Religion; and the admission of Dissenters into the Universities; all of which are mixed up with the "monopoly of civil rights."

From the speech of Prof. Butler before the Church Education Society on April 7th.

WHAT IS EDUCATION?

It is the training up of a mortal for immortality—a preparation on earth for the enjoyment of a happy eternity. Mere mechanical education will add nothing either to the morals or happiness of our poor. No education will benefit them but that which inculcates Christian truths and principles. No system can prosper without the divine blessing, and that system cannot expect it which seeks not the divine glory. Learning without piety is like the sacred temple—the fabric beautiful—its ornaments exquisite—but it wants the symbol of the divine presence. For the poor there is but one sort of literature, the literature of duty and peace; but there is one sort of wisdom, the wisdom which shines forth in the beauty of well regulated affections. Christian education alone is regenerated—the Bible is the poor man's book—poverty presses too hard upon him to cultivate a wide field of knowledge. Let us teach them what we will in their youth, they are too busy to retain what does not touch upon their wants and feelings. Scripture is not only the moral guide of our people, but also the instrument of their intellectual culture. The times in which we live are most portentous; the religious destinies of the British isles are at stake. Let the friends of our Church remember, that if we desire to protect her from harm and vindicate her glory, the conduct of her members is the best mirror of her perfections. Let us tread her courts in peaceful unanimity—let us not sneer at nor scowl upon those who conscientiously dissent from her; instead of unfurling a flag of defiance and surrounding her with frowning battlements, let us erect her standard in the face of the world, emblazoned with her victories of patience, her triumphs of zeal, and her trophies of faith.

From the British Magazine of May, 1842.

CEMETERIES.

Perhaps no portion of the ecclesiastical arrangements in London and other large cities more imperatively demands reformation than the system of churchyard interments. The rise and progress of this evil has been of remote origin and steady advance, but a redundant population has at length made it unendurable.

When the ancient manner of sepulture in fields and catacombs fell into disuse, a propensity to deposit the dead near churches began to prevail. Emperors and kings desired to rest in such places, and the church porch was conceded to them for a grave. In the sixth century churchyards were employed generally as cemeteries; and by the ninth, the holy, the wealthy, and the powerful, found admission for their mortal relics within consecrated walls. About A. D. 1230 hereditary rights to such interment were allowed; and the canons of many Councils contain hints and allusions showing the jealousy with which regulars and seculars watched each other in these matters. It was honorable and profitable for parish or abbey churches to possess the remains of wealthy neighbors; and many a friar, to soothe a troubled conscience, wrapped the dying man in cowl or altar cloth, and secured his funeral for the convent. Porch, nave, aisles, and, last of all, the chancel, became accessible for gold. Although consecration was extended to cemeteries before the seventh century, the dying always wished to sleep as near as possible to the altar; and such a wish was not likely to be disregarded while it could be rendered lucrative.

If many excellent practices have degenerated into corruptions, it sometimes happens that corruptions have lost much of their evil in the course of time. No man now thinks his prospects of eternity brighter for knowing he will sleep in consecrated ground; and the feelings associated with the village churchyard ought [illegible] where they may break the transition from a busy world to the quiet of that place where God's honor dwelleth, apparent to every one who believes in the communion of saints. The house of God, standing among the graves of men, is a beautiful symbol of his Church in a world of death, and seems designed that the mourner who comes to weep should be led where he may be comforted.

In cities, however, these pleasant thoughts have been dispelled by frightful realities. The dead of a population, multiplying beyond anything the space assigned to them could receive, have been crowded into plots of earth, surrounded on every side by inhabited houses. Sometimes the embarrassed sexton will be seen feeling in twenty places with his probe before one presents itself which allows it to pass; and then, as it is withdrawn, the pestilential gust which follows warns him that his own life may be endangered by proceeding to further operations there. The long black fly suns its wings on the smoky herbage which, like itself, derives life from human decomposition; and when at last a practicable site is found, digging one grave denudes the side of another, and shows a pile of coffins in various stages of decay. Underneath the churches (and in many dissenting chapels the mischief is carried to an incredible extent*) the same abuse prevails. Coffins are piled in the vaults sometimes to within a few inches of the roof. These, it is true, have a metallic lining; but this in some instances must be imperfect, or becomes decomposed; and the putrid smell, which no ventilation can effectually disperse, attests the fault.

It is unnecessary to detail the discoveries of Fourcroy, Majendie, and others, who have made experiments on the effluvium of graves. They establish, apparently beyond a doubt, the fact that typhus fever is its effect on the human frame, varying in intensity according to the concentration of the poison. Thus, while many have been struck dead by approaching a corpse at the time when it is disengaged, others have received irreparable injury; and while country sextons often retain their health unimpaired, the London gravedigger bears marks of his destructive occupation. Passing over the disgusting and alarming facts which demonstrate the reality and activity of the poison, even in that diluted form in which it is usually exhaled from city graves, the next step is to notice the remedies which have been hitherto applied.

The first and most obvious was enlargement of the graveyards. This, however, it is evident, would be a work of the greatest difficulty just where the want of it was most pressing—where the spot was hemmed in by houses, whose inhabitants, always dropping into the grave, made a perpetual autumn for their survivors. While the Church, however, was debating over this difficulty, the laity seized the opportunity to divert some portion of the burial fees into another channel.

Foremost in this enterprise was Mr. Barber Beaumont, whose cemetery at Mile-end received him among its first tenants. Here the advantages of such establishments are strikingly illustrated:—

"Placed just without the boundaries of towns, their agreeable aspect tends to divest the grave of its terrors, and they afford survivors eligible means of erecting suitable monuments to the memory of those whom they have loved or respected, and of visiting their place of sepulture free from annoyance.

"Mr. Beaumont having provided for the perpetual maintaining of the cemetery, the charges for interment are upon a moderate scale, and no other fees of any kind are required than those which appear in the annexed table. Every attention has been paid to the comfort of mourners; the chapel is warmed by a stove, and a wooden screen is provided for their use in the open air, without any extra charge.

"The burial of persons differing in religious opinions may be conducted in any manner consistent with due decorum, which the friends of the deceased may prefer.

"Desk service in the chapel (if required) 5*s.*"

The public, however, although convinced that the system of churchyard burial required revision, were hardly prepared for such a remedy as this. Accordingly, in July, 1832, an act for establishing a General Cemetery Company was procured, in which some respect is paid to their feelings who would wish to repose at last in consecrated ground; and the rights of incumbents are not totally disregarded. A fee of 1*s.* 6*d.* is reserved to each of them from whose parish any corpse is removed to consecrated ground, and 5*s.* where the interment takes place in a brick-grave, vault, or catacomb. And because it appeared that the rector of Marylebone had made large sacrifices of surplice fees, by the division of the parish, the latter sum was raised in his special favor to the munificent amount of 7*s.* 6*d.*

The cemetery at Kensall Green soon became so prosperous, that a rival competed with it, entitled The London Cemetery Company. This body procured land at Highgate, and provided for sepulture in a manner very similar to the General Cemetery Company. But before their plans were perfectly matured, another competitor appeared, more ready to do justice to the Church, and prosper without coveting the property of others.

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It is needless to proceed in detail. The West of London and Westminster Company procured an act in 1837; their ground at Earl's Court, Old Brompton, was consecrated in [illegible] mention the Abney Park Cemetery, which is not consecrated, and has no Act of Parliament, but puts forth its claims for a share of Christian burials as being but two miles and a half from Shoreditch Church, and offering accommodation on low terms, as "No fees whatever are payable to any parish from or through which bodies may be removed for interment in this cemetery." Others were proposed, but as speculation itself dared not proceed, it is evident that ample provision has been made already for the wealthier funerals of London. And what cared the projectors, with all their professions for the poor, or relieving the metropolis of those dying multitudes that are constantly dropping into the nearest and the cheapest grave?

One innovation more daring than the rest was proposed some twelve years since; but it seems not to have been taken up by influential parties, although it combined in an eminent degree all the conditions which make the dead monitors to the living, and remove any incitements to trespass on the places of their repose. The design in question was a pyramid, every portion of which might be accessible by passages, to be formed gradually by accumulations. Each coffin, built up with precautions which would render the escape of effluvium impossible at an inconsiderable expense, would form one component block of the mighty fabric; and if a motto, expressive of that union which unites the living and the dead, and the dead with each other, could be appropriate to a mausoleum in this schismatic age, it might be found in the words, "We being many, are one body."

It is not, however, with any wish to recommend one scheme or another, that the writer expresses his conviction that some such method as this would be best adapted to remedy the mischief with which cemetery companies threaten the revenues of the Church. They who are quite content to have corpses enclosed in mere wooden shells, piled beneath a sprinkling of earth above the level of their heads as they sit in church, might be shocked at the idea of their interment above the imaginary level of the external ground; or on half the space of an ordinary churchyard, a mausoleum might be thus erected which would prevent all escape of pestilential air, defer for centuries any necessity for a new provision, and might be made to form a beautiful and impressive architectural monument. But supposing this set aside as a fancy or a folly, surely suburban cemeteries ought to be church property; the profits to be shared in equitable proportions between the incumbents, from whose parishes the deceased are removed—this would be justice; or applied to Church extension—this would be mercy. In London, Liverpool, Manchester, and elsewhere, it is perhaps too late, unless such favor were shown as is hardly to be expected; but before an important source of income is alienated throughout the country, the Church might surely, without exposing herself to the charge of covetous men, solicit from the legislature the right of burying her dead.

The subject is at present before a committee of the House of Commons. May a hope be indulged that no fresh aggressions against ecclesiastical incomes will be allowed? Let legislators look upon the increasing population which requires spiritual superintendence, and think how it is to be provided for if incumbents are to be crippled in their means by every alteration of the laws. "Sacramenta libera sunto" is the fiat of the Church herself. Pew rents violate her theory, and fearfully impair her usefulness; the tithe and glebe are rated where they have not been alienated; the former compounded for on terms which habitual generosity has rendered inequitable; marriages have been allowed, and may perhaps grow fashionable, without her blessing; and now funerals are also taken away whenever they are remunerative, and left when only inconvenient. By the terms of Mr. Mackinnon's motion for the appointment of a committee, the existing rights and privileges of the clergy are to be respected; if they are, the clergy will be gratified and surprised.

* On April 8, Colonel Fox, as chairman of the Committee on Metropolitan Improvements, suggested to the Secretary for the Home Department whether some steps could not be taken to prevent a certain chapel in London from being occupied as a Roman Catholic school? He made the application out of regard to the public health, as, since the year 1823, no fewer than 12,000 bodies had been buried under the chapel in an area only 60 feet by 30.

The Colonel had overstated the dimensions of Enon chapel. Walker, in his Gatherings from Graveyards, says:—

"The space under —— chapel measures in length 59 feet 3 inches, or thereabouts, and in width about 28 feet 8 inches, so that its superficial contents do not exceed 1700 square feet. Now, allowing for an adult body only twelve feet, and for the young, upon an average, six feet, and supposing an equal number of each to be there deposited, the medium space occupied by each would be nine feet; if, then, every inch of ground were occupied, not more than 189 (say 200 in round numbers) would be placed upon the surface; and admitting (an extravagant admission most certainly) that it were possible to place six tiers of coffins upon each other, the whole space could not contain more than 1200; and yet it is stated with confidence, and by credible authority, that from 10,000 to 12,000 bodies have been deposited in this very space within the last sixteen years!"

It was answered that no law existed to prevent the contemplated occupation.

From the London Church Intelligencer of April 20.

RELIGIOUS AFFAIRS IN AFRICA.

Sir,—The greatly increased attention which the Catholics of England now pay to the state of true religion amongst their colonial brethren, has led me to suppose that the report on ecclesiastical affairs in English South Africa, recently submitted to his excellency the governor, by a commission consisting of the members of the Legislative council, and now publishing in the number of the Cape Town Mail, which you will receive at the same time with this letter, would be interesting to your readers, I accompany the report with this letter, which you can either insert in your journal with the report, or use it (the better course) to furnish you with the means of commenting on that document. I trust sincerely that its re-publication in England may be the means of attracting more especially the attention of the English public to the religious wants of this flourishing and splendid colony. Our holy Catholic faith finds here, alas, but few disciples even among her baptized children. Of this the report in question is in itself an evidence; the recommendation to *adapt!!* the Church's practices as to the holy rite of confirmation to local *circumstances!!!* which it contains, was approved by *professing* members of our Church—indeed, Mr. Ebden, whose signature is alone appended to the report, is one of the Trustees of the English Church of St. George, in Cape Town. What shall we say again to the recommendation to government to provide salaries for the missionaries sent among the heathen by various Protestant sectaries? Does not such advice betray shocking latitudinarianism on the part of those from whom it emanates? Quite as much does the opinion expressed, that no considerable results are to be expected from attempts to Christianize the heathen, show an imperfect notion of the constitution of the holy Church, and an ignorance of the promises made to her. Judging of what she can effect by what schismatics have done, then indeed we might despond; but to compare the two cases is impossible. But, sir, if *Protestant* sectarian missionaries in South Africa have effected little in the way of bringing over the native Hottentots and Bushmen, and I would add the Kafirs, though these latter are clearly shown to be intruders, and to have no claim to be considered as the aborigines of Southern Africa, in that most interesting and authentic work (whose existence is unique in the history of our colonies) now in course of [illegible] papers connected with the history of the colony from its foundation, which the Dutch government carefully treasured up in the colonial archives. Though, I say, little has been done in bringing over these people from heathenism to Protestantism by Protestant missionaries—still these gentlemen, especially those in the pay of the "London Missionary Society," at whose head is Dr. Philip, have contrived to gain for themselves an immense political ascendancy over the minds of thousands of the tribes just alluded to; a political ascendancy which ought to inspire our government with serious alarm. Although written by a Romanist, yet the account given in the Dublin Review of August last, of the state of Protestant missions here, may be held as strictly accurate; the Report only noticing those English clergy salaried by the Colonial Government, of course omits all mention of the military chaplain stationed here, the Rev. E. P. Blunt, M. A., and the clergyman who officiates in the chapel supported by the "Colonial Church Society," the Rev. T. A. Blair, who—and I beg of you to make the fact *known*, in order that people may better understand the claims of this Society upon their purses to the injury of the venerable Society for Propagating the Gospel—does *not read the Absolution*, and does preach what may be sound *Protestantism*, but which certainly is not the doctrine of that Church whose ordained servant he is.

If England can raise funds to send us a bishop, how above all price will the blessing be; but we are wholly dependent on England. The professing members of our Church here are for the most part so sunk in schism or latitudinarianism, as to be quite indisposed to, or heedless of, so great privilege as the presence among them of an apostolic bishop. On the other hand, if one is not soon sent from England, it is to be feared that many of our orthodox English Churchmen here will seek those spiritual blessings which a bishop alone has the power to impart, and which their own branch of the Catholic Church has denied to them and to their children, at the hands of the bishop sent out by the Italian patriarch, to watch over the spiritual welfare of those persons in communion with the Roman see who were to be found in Southern Africa.

Indeed, the results which, in the Roman communion in Cape Town and throughout the colony, have followed the arrival of the popish vicar apostolic, Dr. Griffith, ought to serve as a stimulus to those of our countrymen at home who may be contemplating the possibility of an anglo-catholic bishop being sent out to us. Of one thing I would request all your readers to assure themselves, viz., that however worthy objects of their Catholic charity are the heathen, yet their colonial fellow-subjects have more pressing wants—Catholicise the colonies, and then not only have you gained many souls to Christ, but you have made a progress towards the evangelization of the heathen, of great consequence—for what avails it if you send missionaries and catechists among the dark races—when, as soon as these latter come into the settlements, they see the white men, whom they regard as infinitely their superiors, without any fixed and settled system of belief, and disputing with one another on those doctrines which these heathen had hitherto been taught to consider indubitably revealed by God. But let Englishmen work for our welfare by other means than through the "Colonial Church Society," whose agents, *e.g.*, the Rev. T. A. Blair, though ordained ministers of the English Church—disbelieve, and teach others to despise,

some of her most important dogmata. If men leave their native country to begin life anew in a distant and strange land, driven to the measure by the competition for the bare means of subsistence, which is more or less to be found in every class at home; those who remain behind and who derive benefit from the absence of the former, certainly owe them duties which they only owe in a less degree to the heathen, and which, if they honestly fulfil them, will doubtless one day be returned with large interest.

Little as America owes to us, still, what she did owe, she has repaid, and Englishmen are even *now her* debtors—for no one can doubt the salutary effect which the consistent adherence of some of her sons to Catholic truth, and especially the example of the present Bishop of New Jersey, has had on the public mind of England. See on this point, the last two lines of the 97th sonnet, intituled *The African Church*, in the Lyra Apostolica.

I have the honor to be, Sir,
Your most obedient servant,
AN AFRICAN CATHOLIC.
Cape Town, South Africa.
Feast of the Conversion of St. Paul, 1842.

COMMUNICATIONS.

To the Editor of the Churchman.

Rev. and Dear Sir,—The "little sympathy" which the scheme advocated in my "AGE OF THE WORLD," &c., and the "still less" sympathy "which the particular school whose views" I espouse, as expressed in your notice of it in the last week's Churchman, singularly accords with what I expressed to you of the sentiments respecting it by the great body of Christians of the present day. And, what I then said, I now repeat:—I could not have written and published a more *unpopular* volume,—and for the reason, that the Church generally *does not* "think that the present order of things is to come to an end in a very few years." Now, though "the main object" of my book "is to develop" my "views of prophecy," &c., yet the *immediate* object is, to demonstrate, from the *Historic* and *Prophetic* records of the Bible, "that the present order of things" WILL "come to an end in a very few years." I say to the Christian Church and world, Look to A. D. 1847 and A. D. 1868, as the dates which demonstrate, on the authority of the above named sources of Scripture, that THE GREAT PERIOD OF CRISIS to the National, Political, Commercial, Ecclesiastical, and Religious world *will then take place!* I have endeavored, and think I have succeeded, in divesting the subject of Bible Chronology of many of its previously existing and useless encumbrances, and of bringing it fully within the scope of the plainest capacity.

In your review of my book, you do me the honor to admit, that "in point of learning it excels many other treatises on the same subject," and that I "bring much and various learning to bear on the subject of Chronology." Nor will it be deemed vanity in me to say, that any acknowledged credit for research, so far as sustained by the contents of the volume, is fully my due. Not that I seek these acknowledgments as promotive of literary distinction, but simply as a shield against the imputations so lavishingly heaped upon any attempt to arrive at *certainty* in these premises. No, Rev. Sir, I make no pretensions to extraordinary revelations from heaven in this matter—I have had no night visions—I have heard no audible angelic voice. But (as I believe yourself, and my clerical brethren generally know and are ready to admit) the subject treated of in my "Age of [illegible] of my Biblical researches for the last *ten years*; and of these researches, the present volume is the fruit.

Now, then, for the *point* at which I aim, in this communication. It is as follows—Simply to ask of those "who think that the present order of things" *is to continue* for many generations to come, a *reason* therefor. This, I think, in all reason, I have a right to expect. That the subject is one of importance and interest to the Church of CHRIST may be fairly inferred from the eminent talent, learning, and piety, which, at different periods, and in different portions of the Church, have been devoted to its elucidation. Nor, if my conclusions be irrefutable, (as I honestly and in the fear of GOD believe them to be,) do I envy the condition of any, and especially if he stands as "a watchman" on the walls of our spiritual Zion, who assumes that it is a matter of *indifference* whether the Church knows or not, of the near approach of "THE GREAT DAY OF THE LORD." Let such read Ezekiel xxxiii. 1, 9. To those who suppose that it forms no part of GOD's purpose to reveal to the faithful the point of time when that day shall come, I would respectfully ask, is it not contrary to all *analogy*, in the past dispensations of GOD to the world? Was not Noah warned of the coming deluge? Abraham and Lot, of the destruction of Sodom, &c.? The primitive Christians of the destruction of Jerusalem? And are the threatened judgments of GOD, now in reserve for the impenitent nations of men, and wordly and carnal professors of religion, to be inflicted upon all indiscriminately, *without a warning of their approach?* "Will the LORD indeed destroy the righteous with the wicked? Shall not the Judge of all the earth do right?" (see Gen. xviii.) Yea, verily, for while it is fearfully true, that "that day" shall come upon all the world of the ungodly "as a *snare* and as a *thief* in the night;" and "in an hour when they *think not*;"—yet for the consolation of those who "*look for*" and who "*love Christ's appearing*," St. Paul thus speaks—"But *ye*, brethren, are not in darkness, that THAT DAY should overtake *you* as a thief," &c. 1 Thess. v. 4, 5. No, "the (prophetic) vision is for an *appointed* time, but *at the end* it *shall speak*, and not lie." (Hab. ii. 3.) "In the *latter days* he shall consider it *perfectly*." (Jer. xxxiii. 20; xxx. 24.) "The wise *shall understand*." (Dan. xii. 10.) With Daniel, they *may* "understand *by books* the number of the years, whereof the word of the LORD hath spoken" concerning the "latter days." What Daniel was commanded to "*close up* and *seal*," (chap. xii. 4,) St. John was commanded, "SEAL NOT *the sayings of the prophecy of this book*." (Rev. xxii. 10; v. 5.) In the prophetic sayings are contained as well *dates* as *events*—"Blessed is he that readeth" as well the *one* as the *other*. "Herein is wisdom. Let him that hath understanding, *count the number* of the beast." (Rev. i. 3; xiii. 18.)

In conclusion, then, I beg to state, that the prominent deductions of my Chronology are the three following:—Instead of the vulgar era for the *nativity* of our LORD, viz., 4004, it places it at A. M. 4132! And it places the great period of crisis between A. D. 1847 and A. D. 1868! And, all that my ambition as a minister of CHRIST and his Church aspires to is, to awaken in the faithful a disposition to "*search the Scriptures daily, whether these things be so*." And I cannot but indulge the humble hope, that my book will furnish them, in a measure, with suitable facilities in the prosecution of this work.

With sentiments of high esteem, I remain, Sir,
Yours, &c.,
R. C. SHIMEALL.

For the Churchman.

CHELSEA, 14th May.

Rev. and Dear Sir,

I would ask the favor of you, to allow the insertion of this prayer in the Churchman. Perhaps it has already appeared there, but I know not where to find it, if it has; and my principal reason in requesting the publication of it is, that friends who are at a distance may be able to use it, an object which cannot be attained in any other way, without considerable trouble.
A STUDENT.

A PRAYER
FOR THE GENERAL THEOLOGICAL SEMINARY,
Used in the Daily Morning Service at the Chapel of the Institution.

Most gracious Father, who by thy blessed Son, our Saviour JESUS CHRIST, didst commission thy Holy Apostles, and through them, a succession of Pastors to the end of time, to proclaim to the world the knowledge of salvation through a Redeemer; we implore thy blessing on (this) (the) Seminary instituted with a view to the same ministry of the Gospel.

May the hearts and the hands of thy people be open with supplies for carrying the design into effect! May the Trustees and Professors be endued with fidelity and wisdom; and sustained by thy providence in the discharge of the duties respectively committed to them!

May the Pupils be favored with health for the prosecution of their studies, and preserved by thy grace from all temptations to relaxation of industry in the pursuit of knowledge! Strengthen in them the good desires which have been excited in them by the inspiration of thy Holy Spirit, and impress on their minds a sense of the high origin, the salutary tendency, the awful duties and responsibilities, and the rich rewards of the Gospel ministry. Endue them with humility in the pursuit of truth, and with zeal and steadfastness in the profession of it. Preserve them from prejudices, and from whatever else may betray their understandings into error, or their hearts into sin. May they be useful in their generation, to the increase of thy glory, and the edification of thy Church; and may they at last receive the commendation of faithful servants, from the great Shepherd and Bishop of Souls, thy Son JESUS CHRIST our LORD, in whose name, and through whose prevailing merits, we offer up these our imperfect prayers. *Amen.*

For the Churchman.

EXCERPTA CATHOLICA, No. 1.
WHITSUNDAY, OR THE FEAST OF PENTECOST.

This day hold we holy to the Holy Ghost, by whom all holy days, all holy persons, and all holy things whatsoever are made holy. And we observe it, (as St. Austin saith the old Church did "all the world over,") in memory of that day wherein the Holy Spirit of GOD, after a wonderful and mysterious manner, descended upon the persons of the Apostles, for the founding, propagating, preserving, and governing of CHRIST's Catholic Church unto the end of the world.

We call it Pentecost from the name it had at first, being *fifty* days after Easter; and Whitsunday, from that glorious light of heaven, which was then sent down upon the earth; as also for that it was the custom of the ancient Christians to reclothe themselves with a white habit upon this and the two attendant holy days that are thereunto annexed; which they did as well to express the joy they had, and the festivity they held, for the visible descent of the Holy Ghost upon the Church at first, as for His mys-[illegible] of baptism, which was usually at this festival with great solemnity dispensed, and thereby many multitudes received into the number of GOD's chosen people.
BISHOP COSIN.

TRINITY SUNDAY.

Immediately after the descent of GOD's Holy Spirit upon the Church, ensued the notice of the glorious and incomprehensible Trinity, the Father, Son, and Holy Ghost, which before that time was not so clearly known. This therefore is the order of the Church, (and it is excellent to consider,) that when, by the revolution of the year, she hath solemnly commemorated all those sacred mysteries which GOD the Father had of His goodness wrought for her, first by His blessed Son, and then by His blessed Spirit, now she might end and perfect her devotions with a festival of holy service to the whole blessed Trinity.
Ib.

From the Banner of the Cross.

Diocesan Sunday School Society of Pennsylvania.—This institution held its annual meeting in St. Andrew's Church, on Tuesday evening last. Evening prayer was read by the Rev. Mr. Spear, assisted in the lessons by the Rev. Mr. Coleman, and the sermon was preached by the Right Rev. Bishop Doane, of New Jersey, from John xxi. 15. The officers of last year were re-elected.

Sunday School Anniversary.—The city schools connected with the Sunday School Society of the Church in this diocese, celebrated their anniversary during the present week.

On Monday afternoon, 16th inst., those of St. James', St. Stephen's, Grace, Ascension, All Saints', St. Mark's, St. Luke's, and St. Philip's Churches, met in St. Stephen's Church, which was crowded to overflowing. (We believe the schools of St. Andrew's and the Epiphany have never united in these interesting annual services.) Evening prayer was read by the Rev. Dr. Ducachet, assisted in the lessons by the Rev. Mr. Spear, and the address to the children was delivered by the Rev. Wm. White Bronson, of Lewistown. There were present 8 schools, and about 170 teachers and 1230 scholars.

On Tuesday afternoon, 17th inst., the schools attached to Christ, St. Peter's, St. Paul's, Trinity, Gloria Dei, Evangelists, Emmanuel, St. John's, and Advent Churches, assembled in St. Paul's Church, which was no less crowded with the smiling faces of happy children and their delighted parents and friends, though comparatively few of the latter could find admittance on either occasion. Evening prayer was read by the Rev. Mr. Newton, assisted in the lessons by the Rev. Wm. Cooper Mead, D. D., of Norwalk, Conn., and the sermon preached by the Rev. Samuel Starr, of Trenton, N. J., from Deut. xxx. 15, 16. There were present, 9 schools, and about 230 teachers, and 1670 scholars.

The weather, each day, was most auspicious; the arrangements were admirably conducted; and but one unmingled feeling of high gratification appeared to pervade the vast audiences of all ages that thronged the churches. The Sunday schools of the Church in this city have lately so increased in number and size, as to demand considerable increase of room in the celebration of their anniversaries, and we would respectfully suggest the selection of at least *three* churches in future.

We are glad to observe by a communication from an esteemed correspondent in Baltimore, who has for many years been honorably distinguished by his devotion to the Sunday school cause, that the Church in that city has adopted the same excellent mode of keeping the great object of Christian Education before the public eye.

THE CHURCHMAN.

SATURDAY, MAY 28, 1842.

To the Editor of the Churchman.

Rev. and Dear Sir,

While on my present visitation, I have met with a copy of the Book of Common Prayer professing to be printed by J. B. LIPPINCOTT, PHILADELPHIA, and containing a printed form of canonical authority for the edition with my name attached to it, dated May 14, 1841. It is proper in itself, and required by the canon, that I give public notice, as I beg to do through your columns, that that certificate *was not given by me*. Consequently, the said edition is not authorized by the Church.

Yours very truly,
BENJ. T. ONDERDONK,
Bishop of New York.

Keeseville, N. Y., May 21, 1842.

THE MILLENNIUM AND ANTICHRIST.

The subject of unfulfilled prophecy is not one, as it seems to us, which should be permitted to excite or absorb the mind. Prophecy is given chiefly for the confirmation of our faith; when fulfilled, it is intelligible; when unfulfilled, it is obscure; but in neither case is it the rule of faith and duty. In regard to all which it is needful for us to believe and to do, the Scriptures give us plain and abundant directions; and our best wisdom is to walk in them that so we may be prepared for our LORD's coming at whatever hour he may come. The Holy Scriptures assure us also of a future state of everlasting happiness to the righteous, and misery to the wicked; and if Christians are not led to avoid sin and to practise righteousness from those awful revelations which are clear and easily learned by all, it is in vain to hope for any better results from those the meaning of which is obscure, and is with difficulty (if at all) evolved by a few.

A broad distinction too there is between *faith* and *opinion*. The principles of the Christian faith are certain, fixed, immutable; and in them the Church of all ages and all countries has been agreed. Opinions are doubtful and variable; and those which are in vogue in one generation, are liable in the next to be consigned to neglect and oblivion. All theories in regard to the unfulfilled prophecies of Scripture, we regard as matters of opinion, and as essentially incapable of being raised to the level of that Divine Faith which is necessary to salvation.

Previously to the time of the Reformation, the approved opinion respecting THE Antichrist was, we believe, that he was to be an infidel king who should go far beyond all previous Antichrists in iniquity, concentrate the malignant powers of Atheism, and wage a relentless and exterminating war against the Church of CHRIST. His reign was to last three and a half literal years, during which time the Christian Sacrifice and Oblation was to cease in all parts of the earth; it was to follow the conversion of all nations to the Christian faith, and was shortly to precede the Second Coming of our Blessed LORD to Judgment. The Millennium, or the thousand years mentioned by St. John during which Satan was bound and the saints reigned with CHRIST, was held, we believe, to be a period of general peace and prosperity to the Christian Church, of great but indefinite length, which commenced with the cessation of the Pagan persecutions, and the extirpation of idolatry and polytheism, and was to terminate on the appearance of the Antichrist.

A tradition, however, derived from the Jews, who expected the Messiah to establish a temporal kingdom on earth of a thousand years' duration, gave occasion, as is generally thought, to a different doctrine of the Millennium. For some of the Christian fathers connecting this notion of CHRIST's personal reign on earth with the passage of the revelation which speaks of the first resurrection, and understanding this first resurrection to be a resurrection of the *bodies* of the saints—though the sacred text does not say as much—taught that the millennium was to be a period of precisely a thousand years, during which our LORD would reign personally at Jerusalem; which was to be ushered in by a partial resurrection of the bodies of the saints, and to terminate with the general resurrection. The patrons of this scheme have generally been called Millenarians; in different ages of the Western Church, (in the East it was strangled almost in the birth,) and in view of remarkable epochs and portentous events, their belief has become epidemical, although it has been steadily discountenanced by the more judicious, and is in effect condemned by the clause of the Nicene Creed which describes our LORD's second advent, as that in which "he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end."

At the time of the Reformation, the gross and idolatrous corruptions of the Church of Rome led the Reformers to regard her as Antichristian, and the Pope as the Man of Sin, or Antichrist. The three years and a half of Antichrist's reign were then taken to be mystical, and not literal days, and so (counting a day for a year) made to comprise a period of 1260 years. The descriptions of the Beast and of Babylon the mother of harlots, which had before been referred to Pagan, came to be applied to the degenerate state of Christian Rome. The Millennium was regarded as yet future, and was to date from the termination of the Papal apostacy. These views, or views like these in outline, were warmly espoused by leading men among the Reformed Churches on the continent of Europe, and became a part of the traditionary belief of the people.

In the Church of England, these views have been more cautiously received. We are not aware that the Church itself has sanctioned them in her Liturgy or her Articles. The Homilies, which are popular discourses, give the most vivid descriptions of the idolatrous practices of the Roman Church, speak of her as Antichristian, and apply to her those passages of Revelations which describe the mystic Babylon, and the mother of harlots. Later divines, however, while they assert the idolatrous character of the Roman Church, and confess (as does Bishop Bull) that she can hardly be vindicated from the appellation of Antichrist, seem notwithstanding to have regarded the language of the Homilies in this respect as rather rhetorical than authoritative. Dr. Hammond, one of our ablest commentators, refers the Man of Sin and Antichrist to the earliest developments of hostility to the Christian faith, and consistently applies to Pagan Rome the predictions of the Apocalypse, which many others have applied to Christian Rome. But though divided on this point, we believe that the millenary scheme, i. e., the belief in the Premillennial Advent of CHRIST to reign with the saints on earth a thousand years, found no patron in the Church till the time of Joseph Mede.

JOSEPH MEDE was one of the best men that ever lived; eminent for meekness, candor, piety and learning. He took the degree of M. A. at Cambridge, in 1610, and died in 1638; and of course lived when the Puritans were in the ascendant, and the storm against Papal abominations raged in all its indiscriminate fury. Mr. Mede was too good a man to sympathize with the Papists, and too learned to sympathize with the Puritans of his age. His whole soul was abhorrent from both extremes, and so far he was fitted to be a genuine Catholic. But the consistent adoption of Catholic principles in that age required, in addition to meekness and learning, a strength and solidity of judgment which Mr. Mede (we are giving only our own opinion) did not possess. Hence we find him, in his Θυσιαστήριον, De Reverentia, and other writings, advancing principles and doctrines primitive in their outline, with an infusion of Puritanism in details; and in his Clavis Apocalyptica, combining and digesting the old tradition of the Millenaries, and the floating views of the Reformers respecting Papal Antichristianism, into an original and harmonious system of prophetical interpretation. His sermons are of the same bifurcated character as his larger works: here bright with the lustre of Primitive doctrine, and there oxydized by the damps of Puritanism; the Primitive prong, however, being as much the longer as the brighter of the two. The Church of England, Mr. Mede's rightful guardian, was then silenced and obscured; and his works show the efforts of a simple, pious and learned mind, endeavoring, unaided and alone, to steer between the Scylla and Charybdis of Popery and Puritanism, and to guide his bark into the haven of Primitive truth and practice. No man left behind him nobler protestations against the avaricious sacrilege and profanity of the Puritans;* and few, despite of his idiosyncrasy, have done more to perpetuate the sound tone of Catholicism which has distinguished the best sons of the Church of England. Dissenters have ranked him with Howe, and Bates, and Charnock—and Churchmen with Ken, and Hammond, and Bull. His writings on the prophecies have gained him his chief celebrity, and have placed him at the head of a school which counts Sir Isaac Newton among its pupils, together with the bishop of the same name, and others of much celebrity; while his works on the Christian sacrifice and worship, like the Harmonia Apostolica (in another department) of a more profound and consistent theologian of the next generation, have been an armory from which later High Church divines have not disdained to draw their weapons.

When we say that Mr. Mede is the head of a school in prophetical interpretation that ranks Sir Isaac Newton, Bishop Newton, and others of great name among its pupils, we refer to him as having given order, continuity and symmetry, to those constructions of prophecy which made Christian Rome the Antichrist, and Beast of the Apocalypse, and the millennium a *future* age of peace and prosperity to the Church, and as having thus bequeathed to his followers a regular system of interpretation in the place of the random guesses and incongruous fancies of his predecessors. That feature of Mr. Mede's scheme, however, which taught the Premillennial Advent with its usual concomitants, though adopted by Thomas Burnet (the author of the Theory of the Earth) and some others, found, on the whole, but little favor. And yet this was Mr. Mede's darling fancy. His vast learning made him familiar with the Jewish traditions, and his private reverence for the early fathers, untutored by habits of deference to the collective and consentient judgment of the Church, led him to a somewhat indiscriminate reception of their opinions; and these taught him that as the world was created in six days, and the seventh was a Sabbath, and as afterwards every seventh year was a year of remission, and as one day is with the LORD as a thousand years; so the world was to last, according to the present order of things, for six thousand years, while the seventh thousand was to be "the Great Day," or period of renovation and felicity. It would be unjust to say that Mr. Mede placed implicit faith in this Jewish conceit; for in a letter to Archbishop Usher he disclaims being governed by it, and declares that he had given the millennium an earlier date than the Jewish tradition required; and yet at the same time he presents the Primate, for his amusement, with a curious chronological synopsis of the age of the world, by which the birth of CHRIST is referred to the year of the world 4264, and the Papal Apostacy is made to come to its close A. D. 1736; in which case the present order of things would have continued for six thousand years, and the seventh thousand would be "the Great Day" or *the* millennium. At all events, Mr. Mede's head teemed with such coincidences; and the millennium of the Apocalypse was, in his opinion, to be the Great Day or Day of Judgment predicted by our LORD, in which he should take vengeance on his adversaries; which was to be signalized at its beginning by the first or partial resurrection, and at its close by the general resurrection; which was to follow the expiration of the reign of Antichrist, and to synchronize with the conversion of the Jews and their return to Palestine. This thousand years Mr. Mede was inclined to think, (for he was of a temper too diffident and reverent to be positive and dogmatical,) would commence somewhere about the end of the seventeenth or the beginning of the eighteenth century. More than a hundred years have since elapsed, during which time his scheme, as to its general outlines, has continued to be popular, though the particular feature respecting the premillennial advent and personal reign has attracted comparatively little notice. Of late years, however, this feature of the scheme has found new admirers in England, (and some of reputation,) who have detected, as they think, Mr. Mede's slips in interpretation and errors in chronology, and transferred "the period of crisis" from the beginning of the eighteenth to the middle of the nineteenth century.

It is due to Mr. Mede and his more thorough-going followers to say, that their doctrines are so far pure and pious in their tendencies as to be totally free from the grossness and sensuality which have been charged on many of the ancient millenaries, and which have served to bring their name into disrepute in the Church. Mr. Mede himself, while he taught that the millennial reign was to be introduced by the personal appearance of our LORD at Jerusalem, yet disclaimed the belief of his visible converse and continuance on earth; and his doctrine altogether, like the temper of his mind, was serious and reverent.

We have written hastily and from general recollections and impressions, and without having made the subject one of special investigation; but we believe that our statement has been sufficiently accurate to accomplish its end; which is, to give the general reader a bird's-eye view of the ground, and enable him to see our position relatively to the millenaries. But as the statements of every writer are liable to be more or less colored by his own views, it may be well to add, that our opinions—though we are by no means tenacious of them—incline to that view of the millennium which makes it a period of indefinite length, on which the Church of CHRIST entered after its recovery from the persecutions of Pagan Rome and its peaceful settlement on earth; and to that view of Antichrist which makes the essence of Antichristianism to be opposition to the Catholic Church of CHRIST, and which makes *the* Antichrist—if the term were designed to denote a single person—to be the last and yet future impersonation of Atheism in the world. But as we said before, we hold all views of the meaning of unfulfilled prophecy to be intrinsically unimportant and unnecessary to the growth of Christians in faith and righteousness; and acknowledge an infinite disparity between all human theories of interpretation and those infallible principles of the Divine Faith which the Church of CHRIST has always and everywhere professed to the glory of GOD THE FATHER.

* Take for instance the following passage, in which, after having advocated external splendor and magnificence in the decoration of churches and the celebration of Christian worship, he repels the objection that such outward pomp was a misapplication of money which ought to be given to the poor. "Pauperes egent? Quin igitur tu ædes tuas dirue, quin Regum et Nobilitatum palatia demolire. Pauperes egent? Quid igitur tibi tantus domi sulæorum et tapetum apparatus? quid tot contignationum et concamerationum deliciæ? quid reliqua supellex otiosa, ornatus supervacuus? Aufer, aufer hæc, inquam, sine quibus et tibi satis erit domi, et pauperi inde multum eleemosynæ."

And the following, which like the other, (though for a different reason,) will ill bear translation:

"Templa honorifice habenda sunt; at immunditiés contemptum maximum et vilissimam vilitatem arguit. Unde Jehu, (2 Reg. 10, 27,) Ædem Baalis contumelia quam potuit maxima affecturus, in latrinam vertisse dicitur. At ille Baalis Idoleum, nos CHRISTI (proh pudor!) Domus in latrinas vertimus. Adeo nobis in Deum ignominia non est, qua Nebuchadnezar majorem non invenit, qua Dei nostri blasphematorum ædes conspurcaret, quam ut in latrinas et sterquilinia redigantur?" A mournful commentary on the age, but far short of the truth.

CLERICAL CHANGES.

The Rev. George H. Nichols, having recently accepted a call to St. Luke's Church, South Glastenbury, Ct., respectfully requests that all letters and communications intended for him be addressed accordingly.

The Rev. Charles E. Pleasants, having resigned the rectorship of Shrewsbury Parish, Kent county, and accepted a call to All Faith Parish, St. Mary's county, Maryland, requests all communications intended for him to be directed to Charlotte Hall, Md.

RHODE ISLAND.

The liberty enjoyed in a country of equal laws and republican institutions is so broad, that we are apt to regard insurrection and rebellion as events of impossible occurrence. And yet within a few weeks past the government of one of our United States has been threatened with a revolution, and driven to appeal to the Federal Executive to uphold the Supreme Law of the Union. We advert to the fact only to express our gratitude at the result. We are thankful, not merely that a calamity has been averted, but that the temper of our people and the stability of our institutions have so nobly stood the test to which they were subjected. The prudence, forbearance, and firmness of the authorities of Rhode Island; the promptitude of the people in responding to their summons; the sacrifice—in many instances of the most touching kind—of all personal considerations in obedience to the call of loyalty and religion; the magnanimous renunciation of their false position by many when they saw the terrible consequences that would flow from adhering to it, have combined to render the recent transactions in Rhode Island one of the noblest pages in the history of our country. The almost universal sympathy too which has been expressed for the government of the state, and the general consent of men of all parties to sustain the Federal Executive in the contemplated discharge of plain and inevitable duty—to suppose that these were no exceptions would be expecting too much of human nature, always liable to be mistaken and misled—are almost equally creditable to the intelligent patriotism of the people and their fealty to the Constitution. From the heart we rejoice at this signal proof of the love of Law and Duty, and hope that throughout the land new life will be given to the prayer which had begun to seem obsolete, "From all sedition, privy conspiracy, and rebellion, Good Lord deliver us!"

The Herald of the Times, (Newport,) states that on the return of the artillery company to Newport from Providence, they were met by a large military and civic escort, and proceeded forthwith to Trinity Church to offer their public thanksgiving to ALMIGHTY GOD for the speedy and bloodless suppression of the insurrection. All the Protestant clergy joined in the procession; and old Trinity, says the Herald, never presented such an array of serious yet happy countenances. The services were commenced by a masterly voluntary on the organ by Mr. Taylor, after which the Gloria in Excelsis was chanted by the choir, when the congregation united in the solemn TE DEUM and the prayers and thanksgivings of "the incomparable Liturgy." The Lesson selected for the occasion was the celebrated thirteenth chapter of the Romans, "Let every soul be subject to the higher powers," the adaptation of which to republican government was then at least sensibly felt and acknowledged. The hymn "for public mercies and deliverances" was next sung to "Old Hundred" with great feeling by the choir and congregation, and the services were concluded by an eloquent and truly patriotic (because truly loyal) address from the rector of the church, the Rev. Francis Vinton, who, we are happy to hear, has discharged his duties in the crisis with an energy and decisiveness most acceptable to the faithful adherents of the government of the country. May all the sons of the Church be found, in the hour of peril, alike true and faithful to the same glorious cause, and so prove to the world that the Church of GOD and the civil government of the country may be divided in form, and one in soul, and revolve harmoniously in different orbits around a common centre!

We have been pleased to hear that the Rev. WASHINGTON VAN ZANDT has been acquitted by the Ecclesiastical Court to whom his cause was submitted. As Mr. Van Zandt has appealed from the verdict of the Circuit Court in Rochester, there is yet room to hope that the decisions of the civil and ecclesiastical tribunals in his case will harmonize in the end. But be this as it may, we are much gratified by the result of the ecclesiastical proceedings, having no doubt that the members of that court have conscientiously and fearlessly discharged their duty.

A beautiful and enlarged edition of "Athanasion, and other poems," from Wiley & Putnam, and a revised and materially improved edition of Dr. Wyatt's Christian Offices, from Knight & Colburn, Baltimore, demand our very grateful acknowledgments. We have received also from Casserly & Sons, 108 Nassau st., Dr. Wiseman's hollow but plausible essays on "High Church claims;" an excellent sermon of Mr. Burgess, at the consecration of St. John's Church, Hartford; a lecture of Mr. John Jay, of Bedford, on "The Progress and Results of Emancipation in the English West Indies," more remarkable (as it seems to us) for smoothness of style than ripeness of thought; a Discourse of Mr. Job R. Tyson before the Historical Society of Pennsylvania, "On the Colonial History of the Eastern and some of the Southern States"—good as far as it goes, but hardly firm and thorough enough in a good cause; an insufferably prosing pamphlet entitled "Hints on the General Missions of the Church. By a Presbyter;" and a few other books and pamphlets, to be further noticed, for all which we tender our very sincere thanks.

EPISCOPAL VISITATION.—Bishop Onderdonk's appointments for Visitation have been changed by the addition of one for *Keeseville*.

MR. GOLIGHTLY.—With no other knowledge of this reverend gentleman, and no other means of knowing him, than were afforded by the letters in which he details the Popish customs and tendencies of Oxford, and which have been received by many with most pious credulity, we spoke of him some time since as "the busy Mr. Golightly." A correspondent of the London Morning Post thus confirms our estimate of his character:

"MR. GOLIGHTLY.

'*To the Editor of the Morning Post.*

'Come, and trip it as you go,
'On the light fantastic toe.'

"Sir,—The *Standard* and the *St. James's Chronicle* have withdrawn their opposition to the Tractarians, and left the matter to the Bishops. They have done well. Pity it is they had not so done at first. If poor Mr. Go-lightly would follow this example, he would save himself much trouble and perplexity. Two things are manifest from his letters; first, that he has never learned the *ars logica*; secondly, that he aims at notoriety. This latter qualification he has certainly acquired, and the name of "The Common Room Gossip" will adhere to him in life and follow him in death. If you could see this poor man's silly-busy look as he runs from College to College—now visiting St. Mary's, now enlightening the Provost of Oriel, carrying dismay into the lodge at Brasennose, then sounding the trump of alarm at St. Alban's Hall, causing the Master of Baliol to tremble, and every hair in St. Edmund Hall to stand on end—if you could see this you would send for Cruikshank at once, and give posterity the benefit of this mirth-stirring scene. And yet, Sir, after all, one cannot but pity Mr. Go-lightly. His name, considering his vocation, is very provoking indeed; it is too absurdly characteristic of the owner, for "lightly" indeed, is he esteemed among his compeers, and all his productions "go" for nothing. I am really very sorry for poor Mr. Go-lightly. No one notices what he says or what he writes; for the soul of him he cannot extract one line from Mr. Newman, and Dr. Pusey is silent as the grave. Nobody will cut him, either for his ignorance or his insolence; and though he sows to the wind, he cannot, for the life of him, reap the whirlwind. Though everybody knows him to be assuming the character of "The Oxford Spy," yet no one avoids him. *They talk very Popishly when he is present*, look very serious when they ought to laugh, and make him, I am sorry to say it—and make him—the University butt! Now, all this is very wrong, for those who do not know Mr. Go-lightly attach some *weight* to what he says; better far would it be to bar the College gates against him, and lose their joke, for the sake of humanity. I sincerely hope this hint may be productive of some good, and subscribe myself, Sir, your constant reader,
OXONIENSIS.
University College.

CATHOLIC AND PROTESTANT.—One effect of the recent religious discussions in the Church of England has been to enlist the leading organs of the secular press on the High and Low sides of Church principles. Of the Standard and Chronicle, who have ranged themselves on the Low Church side, we say nothing; but several able articles which we have given from the Times and Morning Post, show that the clergy on the opposite side have no reason to be ashamed of their lay coadjutors; who to a competent knowledge of their subject and a quick perception of its practical bearings, join a certain plain, homespun style of writing, which puts truth in a clear light, and never balks calling things by their right names. As an instance, take the following from the Morning Post:

"Yesterday the Chronicle ignorantly tells its ignorant readers, that the Oxford Tract party "distinctly proclaim that the Church of England is not a Protestant Church." They do no such thing. They say that it is the Catholic Church, which the Prayer Book also says; but they fully and freely admit, ay, and emphatically maintain, that it is Protestant relatively to the errors of the Church of Rome. Surely our Church may be spoken of without reference to the Church of Rome; and when it is so spoken of, it is absurd to call it Protestant, because that *signifies nothing*. It cannot reasonably be the religion of any one to believe merely in protestations against error. There must be some positive truth—to wit, the truth held by the Catholic Church, and in *that* we of the Church of England acknowledge our belief, at the same time that, when it is needful, we protest against the errors of Rome, and we are, therefore, Protestants."

To which we may add, that the Church is Catholic by nature, and Protestant by accident; so that to renounce the former name in favor of the latter, is much as if a man should abjure his own humanity in order to prove his opposition to his neighbor's villany.

THE TWO OXFORD PROFESSORS.

Among the items of intelligence by the Acadia, as given in some of our daily papers, we find a statement to the effect that a great sensation has been produced in England in consequence of TWO PROFESSORS of the University of Oxford having openly joined the communion of the Church of Rome. Painful as is such an event, there is yet much to be said in explanation of it—when it happens; but our own foreign journals, which bring us dates to the 27th ult., tell us nothing of the kind, but furnish instead a piece of gratifying intelligence, which is given as follows, in the Oxford University Herald of the 23d ult., from which we have taken it:

"*The new Professorships.*—Her majesty has been graciously pleased to signify her pleasure that the Rev. Robert Hussey, B. D., and Student of Christ Church, should be the first Professor in Ecclesiastical History; and the Rev. Charles Atmore Ogilvie, M. A., late Fellow of Balliol College, the first Professor of Pastoral Theology—these two Professorships being those lately founded by her majesty's letters patent, and for which the University recently voted a stipend of 300*l.* a-year to each of the Professors, till the Canonries of Christ Church, with which they are eventually to be endowed, should become available."

On this event the London Times has an excellent editorial article, an extract from which is annexed.—Whether the appointment of the two new professors of Theology in Oxford, and its being regarded as a matter of felicitation by such journals as the Times, be the original of which the above mentioned report is a version, we cannot say; but of this we are assured, that in proportion as the defects alluded to in the annexed extract are remedied, and the tone of theological education is raised, there will be less danger of defection to Romanism, and less of the nonsensical clamor that leads some good men of weak nerves to feel uncomfortable in their maternal home:

"OXFORD NEW THEOLOGICAL PROFESSORSHIPS.

"We have perceived with much pleasure that the liberality of the University of Oxford has enabled the ministry to carry into effect at once—what else must have been delayed till death or preferment should have removed two canons of Christ Church—their plan of creating two new Theological Professorships in that University. The want of a strictly clerical education is a defect which has long been bitterly complained of by those anxious for the well being and efficiency of the Church. All branches, indeed, of professional education in England fall unaccountably short of what might be fairly expected. The Professorships which it is proposed to found are to teach Ecclesiastical History and Pastoral Theology. Now, without foolishly comparing the importance of these subjects with that of Dogmatic Theology, we may be allowed to say, that, while we believe and even see the necessity that our clergy should be united in one sound and orthodox system of divinity, we ourselves *feel* and understand more vividly the tangible advantage to the nation of sending that clergy forth instructed in the duties and privileges of their office, and habituated to the contemplation of those great and good men, who in all ages of the world have fought the same various battles with an energy and success which seem to modern minds like an impossible dream. It is difficult to imagine any subjects of instruction which, handled by men of genius or even fervor, might bear more fruit in the mind of their hearers than these two. As nothing more tempts to bad, so is nothing more encouraging to good, than to bring home to the mind how it can be, and how it has been, effected. And this encouragement to the young clergy who pass under their hands, is what the English Church expects from teachers such as these now appointed. Young men are at present thrown into orders ignorant of the extent of their duties, still more ignorant of the best mode of *performing* them. What are the true relations of a clergyman towards those under his charge—where his interference or influence should begin and end—what are its objects—what the mode by which it may be made practical and beneficial—the very meaning of the words "spiritual care," and the responsibility involved in assuming it?—on all these questions, we do not say that men are careless—that would be merely disgraceful to themselves—but we say and complain that men who wish to learn their duties, earnest and anxious men, who really feel that the task before them is a tremendous and overpowering one, know not where to go for systematic and practical information as to its nature—know not where to begin—how to understand or grapple with that vague and intangible mass of responsibility which they feel above them. And consequently such persons are but too likely, on the one hand, to waste high and noble energies in aimless or even senseless struggles; or, on the other, from mere perplexity, to acquiesce in the low and selfish standard of duty which the ways of the world suggest to them, and cut off all source of un-

easiness, by subsiding into a useless respectability."

TO CORRESPONDENTS.

We did much last week to bring up our arrears with correspondents, and we *hope* in our next to atone for some disappointments in our present.

Φ is received, as also "J. L. B."

"A. B." on Nestorian Bishops, in our next.

From the Notes to Bishop Doane's Sermons.

REV. HUGH JAMES ROSE.

I cannot leave this note without the record of my never-dying love for him whose name adorns it. He was my friend and correspondent for many years; and to see him face to face was always the most golden hope of my long cherished day-dream of visiting England. The dream is realized, but not that golden hope. He entered into his rest at Florence, Dec. 22, 1838. He went for health, and found immortal life. How true it is that "*God* is greater than our heart," and is "wont to give," not only "more than we deserve"—that were but little—but "more than we desire!" The feeling that he was not to welcome me cast a cloud upon my prospect, as I neared the old hereditary shore, which did not quite forsake me—the living friends will not be jealous of the love that lingers with the dead—amid all the enjoyments and endearments of a pilgrimage, as pure and perfect in endearment and enjoyment as heart has ever made. Was it an alleviation of the loss, to find the estimate of him which I had formed, beyond the Atlantic, as *sui sæculi facile principo*, confirmed by every tongue? It was a mournful and most memorable joy, to visit, at the modest Vicarage of Glynde, the venerable father, and the faithful widow of my friend; and to be welcomed with the heart, as one most dear to their dear saint. 1841.

BISHOP OF NEW ZEALAND.

A beautiful instance of the true self-sacrificing spirit of the Christian ministry is just afforded in the Rev. George A. Selwyn's acceptance of the Bishopric of *New Zealand*. From every home and social comfort, from the fullest measure of usefulness, from the highest consideration among all good men, from every human prospect of the "more hereafter," he goes, at a single word, to the forlornest hope of humanity. But he goes in the name, and for the love, of CHRIST; and, verily, he has his reward. It was among my greatest pleasures in England to meet with him; and that delightful walk and heart communion, in the garden of our friend, the Rev. Edward Coleridge, are of things that cannot be forgotten.

COLONIAL BISHOPRICS.

A previous sermon, "The Missionary Bishop," records the compliance of the American Church with the *letter* of this design, in sending forth the apostolic ministry *complete*, to execute its great and gracious MISSIONARY trust. With what joyful gladness did the author meet, at his very landing on the shore of England, the report of what GOD had put it into the hearts of His servants there, to do for His great name! The plan of sending bishops to all the colonies of Great Britain—compassing, as they do, the circle of the earth—as the most hopeful, as it is the noblest, enterprise, since the times of the apostles. The hold which it has taken of the English heart is GOD's token to that nation for its good. Let them but go on according to the beginning which they have made, and more abundantly; and prove the *Lord* of hosts herewith, if He "will not open the windows of heaven, and pour" them "out a blessing, that there shall not be room enough to receive it." Is it not manifesting itself already? The appropriate reward of works of love is the increase of love. The loftiest prayer in the whole liturgy, as it sets forth our ransomed nature's loftiest aim, is this, that GOD would send His "Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues." What is it but a pledge and proof of this most gracious gift which has just consummated and crowned the Bishop of London's generous mediation with the great English institutions for missions? What is it but the most magnificent assertion of the great principle, that the missionary charter of the Church lies in its apostolic commission, that has just now placed the Archbishop of Canterbury, as primate of all England, at the head, as of the other venerable societies, so of the Church Missionary Society also?

BISHOP JEBB.

Since the above was written, "the good Bishop of Limerick" has ceased to be mortal. He fell asleep—"the good die not"—at East Hill, Wandsworth, Dec. 9, 1833. The present writer cannot express the sense of his obligation to Bishop Jebb, for kindly notice taken of his labors when such notice was most considerate and influential for most good; for liveliest proofs of friendship repeated and continued while he lived; and for affection's fondest, most affecting token, the memory of his dying hours. But it is not in those private personal regards, dear to the heart as they must ever be, that the great debt consists. Bishop Jebb's influence was *formative* of his age; not in developing new forms—GOD forbid that such reproach should rest upon his blessed memory! for "whatever in religion is new, is, *eo nomine*, false—but in throwing it back upon the models, and in bringing down to it the spirit, of a better age; an age whose last survivor, the apostle and evangelist St. John, supplied the model on which he was formed, and breathe the spirit with which *he* was imbued. They who best know what Bishop Jebb was; and how, while, like a star, he dwelt apart, in the communion chiefly of the great and good of other years, the calm, serene, and steady radiance of his pure and charitable spirit lighted all the atmosphere around him, soothing and cheering others that were vexed and overlabored with the strifes and cares of a too busy world, and lifting up their hopes to its own source in heaven; must go and learn from them who saw him where he dwelt with men, and mark the loveliness which lingers still, reflected from their hearts who knew and loved him. For those who may not, let it suffice for thankfulness—as, if their hearts are right, it surely will redound to their eternal comfort—that, in the copious treasury of his writings, and in that loveliest transcript from the life, portrayed with the minutest fidelity of love, the memoir, by him whom he delighted to describe as his "daily companion, and OWN familiar friend," the Rev. Charles Forster, they may appropriate and enjoy the riches of his wisdom, and the beauty of his holiness and charity. It was permitted to the writer, in his brief sojourn in England, to come as near to Bishop Jebb as mortal may to immortality, in the close companionship and graphic delineation of those who bear his name and knew him in the flesh, and most especially of him who was for years well nigh partaker of his life—to sit in his own chair, and, among his daily books, to scan his pen's last traces, to note the dear remains, which reverent love so loves to cherish—to stand, with dearest friends, (a day that cannot die!) where his death-couch was spread, and where his dust rests, with the precious dust of kindred saints, till HE who *is* their life, shall come again;—and, in every way, the strong conclusion is confirmed, that, for its best and noblest issues, Bishop Jebb's influence was *formative*, through grace, of this his favored age. It was felt, as it was meant, to be, as the most delicate, so the most gratifying compliment, when, on arriving at his Arcadian Killerton, that noble specimen of the true English Christian gentleman, Sir Thomas Dyke Acland, said to the writer, in his own frank way, "Come, now, and let me introduce you to *your friend's* friend!"—pointing to a portrait of Alexander Knox, which adorns his library. It is for other men to follow their own taste. For myself, I say, so far as such permission has been given to mortals, *Sit anima mea cum illis.*

From the Journal of Christian Education.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

A WORD IN ITS BEHALF.

More than three years have elapsed since this institution recalled her agent from the field, and ceased to make direct appeals to the different parishes of the Church for aid in her high and holy plans. This step was taken on several grounds, which it is not necessary now to state. The hope was however entertained, that the members of the Church, both clerical and lay, would not forget the all-important object for which she was established, nor fail to furnish, from time to time, the needed pecuniary assistance. How far that hope has been realized, let the following facts show:

Since January 1st, 1839, the Treasurer has received collections or contributions from only *twenty-nine** out of the eleven or twelve hundred congregations in the United States. The amount thus received is **$1,469 53.** From the Diocesan Sunday-school Society of Pennsylvania the sum of **$400** was received in the winter of 1839–'40. And during the period first named, the contributions from individuals have amounted to **$249**,—making an agregate of **$2,118 53.** *Less than one-ninth* of this amount was contributed during the last year, and but $20 has been received since the commencement of the present one.

Meanwhile the Union has been steadily pursuing her course, under the guidance of her able and experienced editor,† keeping up a full supply of her Books of Instruction and Library Books, (of which fourteen new volumes have been stereotyped and printed;) sending forth, month by month, her two periodicals, one of which, (this Journal,) from the exceedingly low rate at which it is furnished, is issued with considerable pecuniary loss to the institution; keeping on hand a constantly increasing number of approved books for Sunday school and parish libraries; and in various ways striving to promote the great cause of Christian Education. As before stated, the amount of contributions has been very small; and our sales have not been so large as was anticipated. Hence the institution is at the present time very much in need of aid. For this, then, we now appeal to Churchmen, and especially to the parochial clergy; and that they may understand the grounds on which we ask it, we beg their serious attention to the following statement of the objects of the Union:

The institution does not aim, as some might infer from its title, *to establish* Sunday-schools. This is a work which belongs to the parochial clergy, and the missionaries of the Church. Nor does it aim in any way *to control and regulate* them when established. This too belongs to the pastors of CHRIST's flock. What, then, is the object? It is this: *To aid the clergy* in their efforts for their Sunday-schools, and for the general religious education of the children of their care; to aid them by *publishing the books* which are necessary for their proper training in the ways of the Gospel, and of the Church,—and through *the medium of this Journal*, by calling the attention of all to whom the pastor looks as his helpers, whether parents, catechists, or teachers, to their high duties and responsibilities; and by affording them such information upon these points, as careful study and long experience show to be most important.

It is surely needless to affirm, that you cannot give a child education without books. To educate them then, religiously, you must have *religious* books. To educate them as Churchmen, you must have *Church* books. And if it is not worth the while to educate them as Churchmen, it would be the part of consistency and wisdom to give up the Church altogether, and fall in with some of the various denominations around us.

But, in order to edit, print, and publish the books required in our families, and Sunday schools, and catechetical classes, there must be *capital*; and as, for a long time to come at least, there can be no inducement for the investment of capital, upon the ordinary grounds of profit, it must be *contributed* by those who appreciate the importance of the work, and desire its accomplishment.

The demand for such books, compared with that for those of other descriptions, is so small, and the price at which they must be put to ensure their sale is so low, that it is in vain to expect that they will ever be published on private responsibility. These works are to be put forth, not because of a great call for them, but *because of their intrinsic value*, and in order that a demand for them *may be created.*

And even were it otherwise,—were it for the pecuniary interest of any individual to embark largely in this business,—still it would be very unwise for the Church to relinquish it; for the greatest care should be taken in the preparation of the books, that they may be, in all respects, in accordance with the principles of the Bible, and of the Church; and that the popular notions of the day may be entirely disregarded. THE CHURCH is to see that the lambs of CHRIST's flock are fed with food convenient for them.

If, then, a body of Church juvenile literature; of books for children, and manuals for parents and teachers; is to be provided, it must be done *by the Church.* To her it of right and duty belongs,—and that she may execute this important work, her members *must furnish the means.* The General Protestant Episcopal Sunday-school Union is the institution through which the Church in the United States is endeavoring to fulfil this weighty task; and hence it has the highest claim upon us, as Christians, and as Churchmen.

Churchmen! Do you desire that your children should drink of the crystal fount of Truth, rather than of the turbid streams of Error?—do you desire that they may be fed with the bread of heaven, rather than with the husks of this world?—do you desire that they may be clothed in the spotless robe of virtue, rather than wear the soiled garments of sin?—do you desire that they may receive the diadem of glory, rather than be branded with the mark of eternal infamy?—then take good heed *what they read.* Banish from your houses the miserable, polluted trash which is so constantly emanating from the press. Remember too, that every religious book is not in accordance with the principles *of the Church*, while very many are openly or covertly hostile to her pure and apostolic principles; and liberally encourage the Church in her efforts to furnish you with such books as will, by GOD's blessing, lead your beloved ones into the green pastures, and by the still waters, while here below, and fit them for the paradise of GOD above.

Will not every clergyman who reads this, make a collection for the Union at the earliest opportunity?

* St. Andrew's Church, Harlem, under the rectorship of the Rev. Mr. Hart, contributed quarterly during the year 1839. St. George's Church, New York; St. Peter's, Albany; St. Paul's, Whitehall; Zion, Pierrepont Manor; Christ, Manlius, N. Y.; and St. James' Church, Woonsocket, R. I., have each contributed three times; and All Saints', New York; Christ, Poughkeepsie; and St. Peter's, Philadelphia, twice, during the whole period, for which they have the warmest thanks of the Committee.

† It will not be thought improper thus to speak of our absent brother.

INTELLIGENCE.

DIOCESE OF MASSACHUSETTS.

The Rt. Rev. Bishop Griswold confirmed 14 persons in St. Thomas' Church, Taunton, on Sunday, May 7.

The Rev. F. A. Vinton, M. D., was instituted rector of St. Paul's Church, Boston, by the Rt. Rev. bishop of that diocese.

The Rev. John P. Robinson, having entered upon his duties of rector of Christ Church, Quincy, requests all letters and papers designed for him directed to that place. It gives us much pleasure to be able to state that the auspices of this old parish are encouraging.—*Christian Witness.*

DIOCESE OF PENNSYLVANIA.

From the Banner of the Cross.

Pennsylvania Convention.—We bring down our report of the proceedings of this body to as late an hour as practicable before putting our paper to press.

The Convention assembled in St. Andrew's Church, in this city, on Tuesday afternoon, 17th inst. The chair was taken by the bishop at 6 o'clock, when a considerable number of the clergy and lay deputies answered to their names. On the first ballot, George M. Wharton, Esq., was re-elected Secretary with great unanimity. The usual rules of order were adopted, and after some other preliminary business the meeting adjourned.

The Convention met at 10 o'clock, on Wednesday morning, and attended divine service. Morning prayer was read by the Rev. Mr. Shaw, assisted in the lessons by the Rev. Mr. Rees. The ante-communion was read by the bishop, and the Convention sermon preached by the Rev. Edward Y. Buchanan, from Psalms cxxii. 6. The holy communion was afterwards administered by the bishop, assisted by the Rev. Dr. Clarke and Rev. Messrs. Shaw and Rees. Considerable interest was excited by the presence of Mar Yohanna, the Nestorian Bishop, who was conducted by Bishop Onderdonk to a seat in the chancel, and appeared to engage devoutly in the services of the morning.

After divine service the Convention was called to order, when several additional clergymen and lay deputies appeared and took their seats. The bishop delivered his annual address, detailing the usual amount of various and faithful Episcopal labors, to which we shall allude more particularly hereafter.

At 5 P. M. the Convention again met, and on reading the minutes of the morning, in which Mar Yohanna was termed "the Nestorian Bishop," the Rev. Dr. Ducachet proposed to substitute, as more respectful to this interesting prelate, "the Right Rev. Mar Yohanna, Bishop of the Syrian Christians in the diocese of Oroomiah, in Persia;" which amendment was adopted. The following churches were received into union with the Convention: St. Mark's and Evangelists, in Philadelphia county; and All Saints', Paradise, Lancaster county. James S. Smith, Esq., stated that the Christmas Fund for Disabled Clergymen in the Diocese of Pennsylvania now amounted to upwards of **$1300**; and on his motion, the Trustees were authorized to invest any surplus funds in such productive securities as may be readily converted into money.

The Convention then proceeded to the election of its officers for the ensuing year. The following were elected the clerical members of the Standing Committee: the Rev. George Boyd, D. D., Rev. Benjamin Dorr, D. D., Rev. Henry W. Ducachet, D. D., Rev. Henry J. Morton, and Rev. John Coleman. Messrs Tobias Wagner, George M. Wharton, and Thomas Robins, of the laity, were re-elected. The Hon. Horace Binney and James S. Smith, Esq., having declined re-election, Dr. Francis West was elected. After several unsuccessful ballotings to fill the other vacancy, the Convention adjourned till Thursday morning.

Bishop White Prayer Book Society.—The ninth anniversary of this noble society was celebrated in St. Andrew's Church, on Wednesday evening last, 18th inst. The exercises were commenced with the 134th hymn, and appropriate collects by the Rev. George Boyd, D. D., after which the annual report, from the pen of the Corresponding Secretary, was read by the Rev. Wm. H. Odenheimer. We learned from this document, that during the eight years of its existence, the society has distributed 49,088 copies of the Prayer Book. The distributions during the last year amounted to 6,823; the receipts were **$1011 60**, nearly the whole of which was from the diocese of Pennsylvania. The present indebtedness of the society is **$847 78**; to meet which they had in the Treasurer's hands the sum of **$16 20!**

Addresses were delivered by the Rev. Messrs. Neville and Newton. Bishop Mar Yohanna, of Persia, occupied a seat in the chancel during the services, at the close of which a splendidly bound copy of their standard edition of the Prayer Book was presented to him, in the name of the Episcopal Female Prayer Book Society of this city, by the Rev. D. Boyd. The Bishop returned thanks, and regretted that his imperfect knowledge of our language did not allow him to express more fully his feelings towards the ladies in the receipt of their handsome present. A collection was then made, amounting to **$165**; and after the election of officers for the ensuing year, the meeting was dismissed with the Episcopal Benediction, in the Syriac language, by Mar Yohanna.

CHURCH BURNT.—The Episcopal church at Moravia, Owasco Flats, caught fire last Friday night, after evening service, on the visitation of Bishop De Lancey, and was entirely consumed with the books and organ. It is supposed that the snuff from the candles must have fallen and ignited the matting, which communicated the fire to the wood-work. The fire was not discovered until four o'clock in the morning, when it was raging too furiously to save anything; the society had lately erected a new organ, and gone to considerable other expense. We have not heard the amount of loss, but understand that there was no insurance. **Bishop De Lancey immediately subscribed $100 toward a new building, and presented the minister with his gown.**—*Skaneateles Democrat.*

FOREIGN.

Selections from latest English Papers.

The Right Rev. Charles Hughes Terrot, D. D., Bishop of Edinburgh, held his first ordination in St. Paul's Chapel, Edinburgh, on Easter Tuesday, when Mr. John Alexander, late of the Scottish bar, was admitted into holy orders.

Episcopalian College in Scotland.—Contributions to the amount of £15,000 have been made for this College, and payment by instalments is immediately to be commenced.

France.—There are thirteen Archbishops and sixty-six bishops in France. Of the former, four receive £1000, the rest about £600 per annum each. The salary of the bishops is about £400 each.

Conversions from Romanism.—Three Romanist ladies resident at Saltash, Cornwall, who have recently renounced the sinful terms of communion exacted from her members by the Church of Rome, were solemnly received into communion with our pure and apostolic branch of the Catholic Church on Easter Day, by the Rev. G. H. Pedlar, Curate.

Conversions from Methodism.—During the last year eight Methodist preachers of Bolton, Lancashire, renounced their errors, and obtained admission to the privileges of Church communion. The following particulars are from the preface to the sermon preached at the opening of Christ Church, Bolton, (late Ebenezer Chapel,) by the Rev. James Slade, Vicar of Bolton. "The congregation at Ebenezer Chapel belonged to what is called the Methodist New Connection. The Rev. Thomas Berry, minister of the chapel, had long been greatly dissatisfied with the system of dissent, a fact which he never concealed. Last year, an opening presented itself for the disposal of the chapel: and it appeared, that his desire to join the Established Church was shared by some of the leading members of his congregation. Upon this he communicated with me, and, as his character was well known to me, I directly laid the case before the bishop, who at once consented to ordain Mr. Berry, provided that the congregation and chapel, with all its appurtenances, were transferred to the Church. With the exception of a small portion of the people, this entire transfer was readily agreed to be made. The bishop accepted the promise held out, and Mr. Berry was ordained accordingly. It was now found that his coadjutor in the ministry of the chapel had previously formed an intention of leaving it, and of going to the University. Six of the local preachers also came over to the Church; as did all the trustees, who had long been like their minister, much dissatisfied; as did likewise the greater portion of the school, both of teachers and scholars. The building was licensed, till the consecration can take place, and was opened as soon as the requisite alterations were made."

A very handsome stained glass window, containing whole length figures of our blessed Saviour, St. Peter, and St. Paul, executed by Mr. Williment, has been recently presented to Medmenham Church, near Marlow, by Mrs. Scott Murray, of Danesfield; and considerable improvements in the chancel are about to be made by the incumbent, the Rev. J. R. Powys.

The Baptismal Register of the Episcopal Jews' Chapel in London contains a list of 325 Jewish baptisms, of which 119 were adults; and it appears, on undoubted testimony, that more proselytes have been made during the last twenty years, than since the first ages of the Church.

BRIXTON, SURREY.—*The Thunderstorm.*—Shortly before three o'clock Sunday afternoon, the inhabitants of Kennington, Brixton, and the adjacent parts, were dreadfully alarmed by the sudden falling of the steeple of Brixton church, (St. Matthew's,) which had been struck by lightning during the storm. For some time the greatest apprehensions were entertained for the safety of the church, which was generally supposed to be on fire; but we are happy in being able to state that no further mischief was sustained. The steeple fell upon the top of the belfry, otherwise it is very probable that several lives would have been sacrificed. A boy who was ringing the bells for afternoon service had both his arms broken by the fall of a stone.

CHINA.

Popery.—The French Popish paper, L'Univers, states that the French government had forwarded a strong remonstrance to the Sovereign of Tonquin and Cochin China, against the persecutions of the Catholic missionaries in those countries, and demanded that the latter should hereafter be suffered to discharge unmolested their evangelical duties.—*Ib.*

CALENDAR.

MAY.

29. First Sunday after Trinity.

JUNE.

5. Second Sunday after Trinity.
11. St. Barnabas the Apostle.
12. Third Sunday after Trinity.
19. Fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
26. Fifth Sunday after Trinity.
29. St. Peter the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Washington county. Wednesday, May 11, confirmed at her residence a sick member of Zion Church, Sandyhill.

Warren county. Thursday, May 12, confirmed 2 for the parish of the Church of the Messiah, Glen's Falls, in a temporary chapel of a Presbyterian congregation.

Washington county. Saturday, May 14, confirmed 10 in Trinity Church, Granville.

Monday in Whitsun-Week, May 16, confirmed 2 in St. Paul's Church, Whitehall.

Essex county. Tuesday in Whitsun-Week, May 17, for the Parish of the Church of the Cross, Ticonderoga confirmed 6, in the Congregational Meeting House.

Thursday, May 19, for the parish of the Church of the Covenant, Moriah, confirmed 1 in the District School House, Port Henry.

Clinton county. Trinity Sunday, May 22, confirmed 17 in Trinity Church, Plattsburgh.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

First Sunday after Trinity, May 29, Ogdensburgh. 30, Heuvelton. Wednesday, June 1, Morristown. Friday, 3, Canton.

Second Sunday after Trinity, June 5, Potsdam. Thursday, 9, Keeseville, *Essex county.*

Third Sunday after Trinity, June 12, Trinity Church, West Troy, *Albany county.*

Fourth Sunday after Trinity, June 19, Factoryville, *Richmond county.*

Fifth Sunday after Trinity, June 26, Fort Hamilton, *King's county.*

Thursday, July 7, Astoria, *Queen's county*, St. George's Church. 8, 9, Do. Astoria Female Institute.

Seventh Sunday after Trinity, July 10, A. M., St. Andrew's Church, *New York*; 4 P. M., Morrisania, *Westchester county.* 11, Newtown, *Queen's county.* 12, Flushing, St. George's Church. 13, 14, St. Ann's Hall. 15, 16, St. Thomas' Hall.

Eighth Sunday after Trinity, July 17, A. M., Little Neck; 4 P. M., Whitestone Chapel. 18, 19, St. Paul's College, College Point. 20, Manhasset. 21, Hempstead Harbor. 22, Glen Cove. 23, Oyster Bay.

Ninth Sunday after Trinity, July 24, A. M., Cold Spring Harbor; 4 P. M., Huntington, *Suffolk county.*

Tenth Sunday after Trinity, July 31, A. M., Saratoga Springs, *Saratoga county*; 4 P. M., Ballston Spa.

Eleventh Sunday after Trinity, August 7, St. Peter's Church, *Albany.* Wednesday, 10, Rensselaerville, *Albany county*, Ordination A. M., Confirmation P. M. Saturday, 13, Sing-Sing, *Westchester county*, Ordination A. M., Confirmation P. M.

Twelfth Sunday after Trinity, August 14, White Plains, Ordination A. M., Confirmation P. M. Tuesday, 16, Rockaway, *Queen's county.* 17, Hempstead. Friday, 19, Islip, *Suffolk county.*

Thirteenth Sunday after Trinity, August 21, Setauket. Tuesday, 23, Jamaica, *Queens county*, Grace Church in the day; colored congregation in the evening.

Saturday, September 3, Canton, *St. Lawrence county*, Consecration.

Fifteenth Sunday after Trinity, September 4, Do., Ordination A. M., Confirmation P. M.

Eighteenth Sunday after Trinity, September 25, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. George's Church in the city of New York, on Wednesday, the 22d of June next, at 5 o'clock, P. M. P. VAN PELT, Secretary.

May, 1842.

☞ The Mission Church of the Holy Evangelists is open for Divine Service, and a sermon by Rev. Benjamin Evans, every Sunday evening, at a quarter before 8 o'clock.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Rev S P Parker, Stockbridge, Mass, $0 50. A little boy's savings bank, $1 54. Calvary ch. Berkshire, Rev A H Cull, $3. Rev John Hughes, received from Burlington, Vt, $3. Total amount, $8 04.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent,
At the Depository, 20 John-street.

New York, May 25, 1842.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From Sunday school of St Paul's chapel, New York, Miss Haight, treasurer, for Missionary fund, $9 59. St Peter's church, Peekskill, per J Seymour, Esq. treasurer, special collection for Education and Missionary fund, $5. St Stephen's ch, New York, Rev J H Price, rector, collection for Missionary fund, $43 14. Total amount, $57 73.

C. N. S. ROWLAND, Treasurer,
May 25th, 1842. 55 Water-st

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 17th inst., has received the following contributions, viz.

From Immanuel ch, New Castle, Del, annual pledge, per J J Terry, Esq, treasurer, $20; from three ladies, New York, for Prairieville Misson, $22; from A B C, New York, for the Prairieville Mission, $20: from Christ ch Georgetown, D C, per Rev J F Hoff, $21 17; from St Luke's ch, Rochester, N Y, per N T Rochester, Esq, $85; from St John's ch, St Louis, Mo, per Rev W Griswold, $12 30; from Centurian ch, Old Point Comfort, Va, per Rev M L Chevers, $5; from a member of St John's ch, Hampton, Va, $0 50; from St Peter's ch, Peekskill, N Y, per Isaac Seymour, treasurer, one half, $10; from Trinity ch, Saco, Maine, per Rev T S Randolph, half, $3 59; from Christ ch, Bethlem, Conn, (for Bishop Chase, $5,) $8 59; from Christ ch, Newton, N J, per Rev C Dunn, $5. Total, $213 06.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
152 Broadway, New York.

New York, May 25, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From Family Mite Box, New York, $2; from Centurian ch, Old Point Comfort, Va, per Rev Mark L Chevers, $4; from a member of St John's ch, Hampton, Va, $0 50; from St Peter's ch, Peekskill, per Isaac Seymour, Esq, treasurer, $10; from parochial association of St Andrew's ch, Hanover, Mass, for Africa, per Rev Mr Cutler, $20; from Christ ch, Georgetown, D C, per Rev J F Hoff, $8 83; from Christ ch, Cooperstown, N Y, per Rev F T Tiffany, $5 21; through Rev Samuel Hazlehurst of Phil, for Africa, viz: from ladies of the High School, Alexandria, D C, $5 50; Christ ch S school, Alexandria, D C, $7 44; Mrs Ellen Latrobe, $2; M E H, $1; E M H, $1; Theo Sem, Va, $33 63; Rev N McFarland, $5; mite for Africa, $5; Miss Mc Crea, $2; a poor black woman, $0 25—62 82. From St Luke's ch, Rochester, N Y, Rev H J Whitehouse, D D, $58; do, for Africa, $22—$80. From Trinity ch, Saco, Maine, Rev T L Randolph, half, $3 59; from St Paul's ch, Tompkinsville, N Y, Rev W Walton, rector, for Africa, $11 20; from St Helena parish, South Carolina, for Eastern and African missions, per Messrs Ravenel, Stevens & Co, $105 24. Total, $313 39.

J. SMYTH ROGERS, Treasurer.

New York May, 25, 1842.

A LADY, who for several years has been engaged in teaching, and who can produce unquestionable testimonials as to experience, capacity, and respectability, wishes a situation as teacher in a school, or governess in a private family. A note addressed to C. M. B., at this office, will be immediately attended to.
May 28—2t

A PEW, eligibly situated in the north aisle of St. Paul's Chapel, for sale low. Inquire at
May 29, 1842. 84 MAIDEN-LANE.

WILBERFORCE'S EUCHARISTICA.

D. APPLETON & CO., 200 Broadway, have just published,

A MANUAL FOR COMMUNICANTS;

Or the Order for Administering the Holy Communion; conveniently arranged with Meditations and Prayers from Old English Divines, being the Eucharistica of Samuel Wilberforce, M. A., Archdeacon of Surry, (adapted to the American service.) Convenient size for the pocket.
*** This work is dedicated to, and has received the approval of, the Right Rev. Bishop Onderdonk, of the diocese of New York.

D. A. & CO. have recently published

OGILBY ON LAY BAPTISM;

An Outline of the Argument against the Validity of Lay Baptism. By the Rev. John D. Ogilby, A. M., Professor of Ecclesiastical History. 1 vol. 12mo May 28.

THE CHURCH CHOIR,
BY REV. MR. MUENCHER.

PART Second of the above work, bound separate, containing a valuable collection of *Chants.* Just received and for sale at this office.
November 6.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st, next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

For Sale,

Several Parlor Organs, in rich mahogany cases, at low prices.

Also, Church Organs of great volume and sweetness of tone, in elegant Gothic cases, 5 feet wide, 8½ feet high, built expressly for country churches—price $300.

Also, a large Church Organ, with two sets of keys, 12 stops—pedals, swell, &c., in elegant case, painted mahogany color—10 feet wide, 15 feet high—price $1500. May 7—1y

CHRISTOLOGY OF THE OLD TESTAMENT, and a Commentary on the Predictions of the Messiah by the Prophets, by *E. W. Hengstenberg*, translated from the German by *Ruel Kieth, D. D.*

MISSION TO ENGLAND in behalf of the American Colonization Society, by Rev. R. R. Gurley.

AN INQUIRY INTO THE HISTORY OF SLAVERY; its introduction into the United States; causes of its continuance; and remarks upon the Abolition tracts of W. E. Channing, D. D., by *T. C. Thornton*, President of the Centenary College, Clinton, Miss.

THE PARISH LIBRARY, containing standard works adapted to the use of the Protestant Episcopal Church in the United States, 13 vols. 12mo.

For sale by CHAS. G. MORRISON, Ag't,
May 14. 139 Nassau st.

MISSES EDWARDS'
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
NEW HAVEN, CONNECTICUT.

THE SUMMER TERM of this School will commence on the first Wednesday in M
New Haven, April 15, 1842. 6t

JUST PUBLISHED, BY J. A. SPARKS,
111 *Nassau street,*

A TREATISE ON BAPTISM,

BY the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit. It will contain about 150 pages; and in order to give it a general circulation, will be sold as low as possible. A part of the edition will be bound in paper cover so as to be sent by mail to any part of the country.
April 23, 1842.

NEW SCHOOL FOR BOYS,

IN the upper part of the city.—Rev. C. D. JACKSON. (late Vice Principal of St. Thomas' Hall, Flushing) will open a select Classical School for boys, on the second day of May, in the house No. 24 Waverly Place, corner of Greene st. Circulars describing the method of Education, terms, references, &c., may be had at Swords, Stanford & Co.'s bookstore, 152 Broadway; Appleton & Co., 200 Broadway, and Miller's, 647 Broadway. They may also be had of any of the gentlemen whose names are attached to the subjoined card, to whom particular reference is permitted to be made.

From testimonials of the highest authority, which have been submitted to us by the Rev. Mr. Jackson, we, the undersigned, feel the strongest confidence in recommending the establishment which he proposes to form. We believe that he unites with the highest qualifications as a scholar, thoroughly sound views on the subject of education; and that he will faithfully train up those youths committed to his care, not only in sound classical attainments, but in an enlightened attachment to the great doctrines of the Christian religion as taught in the standards of our own Church.

Rev. Henry Anthon, D. D., rector of St. Mark's Church.
Rev. Manton Eastburn, D. D., rector of the Church of the Ascension.
Rev. S. Seabury, D. D., rector of the Church of the Annunciation.
Rev. Smith Pyne, rector of Calvary Church.
Rev. J. M. Forbes, rector of St. Luke's Church.
Rev. Lewis P. W. Balch, rector of St. Bartholomew's Church.
Rev. Edward N. Mead, rector of St. Clement's Church.
April 23, 1842—$

IMPORTATION OF FOREIGN BOOKS.

ORDERS from Public Institutions, Colleges, and Literary men, for the importation of EUROPEAN BOOKS, are respectfully solicited by the subscriber, who has made arrangements in Paris and London for their despatch by the steam ships.

Orders for single copies will receive the same attention as larger quantities

Returns may be relied on in forty days from the time the order is given.

The subscriber's commission is 10 per cent on the cost of importation. WEARE C. LITTLE,
Importer of Foreign Books, Albany.
April 23, 1842—3m.

PLAIN SERMONS.

JAMES A. SPARKS, 111 NASSAU-STREET,

BEGS leave to announce that he has purchased of Messrs J. & H. G. Langley their interest in the "Plain Sermons by Contributors to the Tracts for the Times," and that he has JUST PUBLISHED a second edition of this valuable work, in 2 vols. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.
New York, June 14, 1841. April 30—tf

J. A. SPARKS,
No. 111 NASSAU-STREET, NEW YORK,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this market or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt. April 16.

ORGAN MANUFACTORY.

THE subscriber informs his friends and the public, that his manufactory has been rebuilt upon its former site, and is now in full operation. He begs leave respectfully to solicit the patronage of congregations or individuals wanting organs, assuring them that their orders shall be executed in the best possible manner. HENRY ERBEN.
April 9—tf

JUST PUBLISHED,
BY C. WELLS, 56 GOLD-STREET, NEW YORK,
And for sale by the Booksellers generally,

THE NATURALIST'S LIBRARY:

CONTAINING Scientific and Popular Descriptions of Man, Quadrupeds, Birds, Fishes, Reptiles, and Insects, compiled from the works of Cuvier, Griffith, Richardson, Geoffroy, Lacepede, Buffon, Goldsmith, Shaw, Montague, Wilson, Lewis and Clarke, Audubon, and other writers on Natural History: arranged according to the classification of Stark.

WITH 400 ENGRAVINGS.

In One Volume—Octavo—880 pages.

The study of Natural History has become so extensive as to call for a great multiplication of books upon the subject. A few years ago, the translation of Buffon, which appeared under the title of "Goldsmith's Animated Nature," was almost the only work in popular use. Even when its utter want of accuracy and adaptation to the improved state of science, was generally known, it still continued to be reprinted, and was probably the instrument of disseminating nearly as much error as truth.

But within a short period, several excellent works have appeared in Europe, combining, in a good degree, popular and pleasing descriptions of animals, with scientific accuracy. In the present volume, an attempt has been made to compile from these a more complete and comprehensive body of popular and scientific Zoology than has heretofore appeared, in any form accessible to common readers.

This work is arranged according to the classification of Stark, which is based upon that of Cuvier. Although it embraces scientific names and descriptions, yet these are made to occupy as little compass as possible, and are placed at the foot of pages in the form of notes. The subject of Zoology is one of great utility, and should be extensively read. The grand object has been to render the work acceptable to general readers, by devoting a large portion of it to lively and entertaining sketches of the habits and instincts of animals; and a large number of books of travels, have been turned over in search of their illustrative traits.

It has been remarked by an elegant writer, that "the pursuit of Natural History in almost any way, as a study or an amusement, is both indicative and productive of gentleness, refinement and virtue. This we believe to be strictly true; and if the present volume shall be instrumental in diffusing a taste for knowledge, the influence of which is so salutary, we shall deem the labor bestowed upon the compilation as abundantly rewarded.

The work contains the latest discoveries down to the present time. April 9—3m

POETRY.

For the Churchman.

BEHOLD THE MAN!

St. John xix. 5.

BY YELVERTON READ.

I.

* * And intertwined within its plaits,
Sorrow was on His brow, mingled with thorns!
Where, in the semblance of a crown, dark Hate
Had wreathed herself to agonize His peace.
And now, with sleepless watchings and the scourge,—
With heavy care depress'd,—His manly form
Was robed (O, cruel scorn!) in regal pomp,
And purple mockery! and in his right,
He held a reed, the representative
Of mimic state,—who sways the powers of Heaven!

And is not this enough? What deepest sin
Has waked the ire of that barbarian hand
To smite His unresenting cheek? What cause
Most foul, has led so meek a majesty
To suffer shame and spitting on? What deed
Has merited those bitterest of taunts,
And sheath'd the venom'd arrow in His soul?
And canst thou not withhold this last revenge?—
Bending with misery—overcome with wo—
But a few hours and on the streaming cross
His weariness and pilgrimage is past—
Behold the Man!

II.

Descending in the clouds of Heaven, and
Surrounded with the armies of the skies—
Cherubim and Seraphim!—Glorious,
Most glorious His array! Compared to which,
The panoplies of earth, and all its splendor,
Fade like the stars beneath Aurora's steps!
A crown encircled with the gems that glow
In heavenly Golcondas, on His brow
Caught Light, and dress'd her in a thousand hues!
His snowy robe, bleach'd in the Sun of Heav'n,
Turn'd Innocence to blushes!—And His zone,
Woven with gold more precious than the Earth's,
Paled the blue beauty of the firmament!

But hark! had Music e'er such melodies—
Heav'n stands in wonder lost:—whose angel choir,
Chanting the minstrelsy of Triumph, throng his way;
While Echo from her cloudy Throne responds!—
"Glory and Praise and everlasting Power
Be unto Him, who cometh with His saints,
To judge the world! And in his godlike guise,
Behold the Man!

A Letter to the Right Rev. John-Bird, Lord Bishop of Chester: *with Remarks on his late Charge, more especially as relates to the Doctrine of Justification; with a reference to the state of things in the University of Oxford.* By the Hon. and Rev. A. P. Perceval, B. C. L.

"Oh pray for the peace of Jerusalem: they shall prosper that love thee."—Psalm cxxii. 6.

My Lord,—My present address to your lordship is occasioned by some passages in your late Charge to the Clergy of the Diocese of Chester, which has since been published to the whole Church, and for noticing which, therefore, so long as the notice be respectful, no apology need be offered by one of its members.

The passages of which I speak treat of the doctrine of justification by faith, and are these following:

"And here it is impossible not to remark upon the *subtle wiles of that adversary*, against whom the Church of Christ is set up, and whose power it is destined to overthrow. His activity is in exact proportion to the activity which is used against him; his vigilance never fails to seize the opportunities which the weakness of man too frequently supplies. No sooner is good seed sown in the field, than tares are found springing up amidst the wheat. Such has been the case throughout the whole history of the Church; and it has been signally and unexpectedly exemplified in the present day, by the favor shown to notions which might seem inconsistent with the advancement of reason, [and,] by the revival of errors which might have been supposed to be buried for ever.

"To enter upon this subject generally or fully, would be quite incompatible with the limits of a Charge; and to treat it cursorily would not be respectful to my brethren. I shall confine myself to a brief review of two points, in which the interests committed to us are specially concerned.

"I. The principle by which, in all ages and countries, the power of *Satan* has been most successfully assailed, and the human heart most strongly actuated, is that of simple reliance on Christ Jesus: simple acceptance of the truth, that He is 'made unto us of God, wisdom, and righteousness, and sanctification, and redemption.' Accordingly, this doctrine, that, lying under God's wrath and condemnation, we are justified by faith in Jesus Christ: this plain and simple truth has uniformly been assailed by every instrument which *the enemy* could bring to bear against it.

From the time when certain men went down from Jerusalem, and troubled the Church at Antioch, (Acts xv. 1—25;) from the time when Paul had to grieve over the disciples in Galatia, that they were 'removed from the grace of Christ into another Gospel, (Gal. i. 6;) which which was not another,' for it was no Gospel at all; from the earliest days until now, this has been the point of attack, because on this all depends. We are still experiencing the same, and from the same cause. Through the merciful providence of God, the true principles of the Gospel were prevailing through the length and breadth of the land, and effects were following which they alone are capable of producing. Meanwhile the enemy is on the watch; knows well where his danger lies; and contrives to cast reproach upon the doctrine which is the hinge of Christian truth and Christian practice; to confound things which ought to be kept distinct, things inherent in man with things extraneous to man, individual duties with vicarious merits; and so to reduce religion to that doubt and uncertainty which never has led, and never will lead to a consistent course of action. It is notorious that this attempt, frequently made, and too often successful, has been renewed in the present day. . . . They have now risen up. . . . part of [whose] system [it is] to involve the article of justification in obscurity; what has been done for us, and what is to be wrought in us, are confused together; and, practically, man is induced to look to himself, and not to his Redeemer, for acceptance with God.

"In all this there is nothing that was unforeseen. The Apostle has plainly warned us to 'beware of philosophy and vain deceit,' lest they turn us aside from the simplicity of the Gospel; that very simplicity, which fits it for the reception and benefit of all, but of which some men profess to be afraid, lest mercy should be too free, and the way of return to God too open. It is, in truth, the offence of the cross renewed under a fresh disguise; the objection which corrupt nature has always opposed, under various forms, to the apostolical doctrine, 'By grace are ye saved, through faith; not of works, that any man should boast.' *The Scriptural Truth is as clear as it is simple.* 'When all were dead, Christ died for all;' so that 'he that hath the Son hath life, and he that hath not the Son, hath not life.' By one way alone can man possess the Son; that is, by believing in Him; and therefore, faith alone can justify; faith alone can appropriate to us that remedy which God has appointed for the healing of our plague: faith alone can give us an interest in that sacrifice, which God has accepted as the satisfaction for sin. Thus 'being justified by faith, we have peace with God through Jesus Christ." pp. 19—23.

From these it appears that your lordship thinks yourself at liberty and under obligation to proclaim to your diocese, and to the English Church, that all teaching, on the subject of justification, different from the "clear and simple" view of the "scriptural truth" which you have been pleased to place before us, is to be ascribed to the agency of Satan. All who teach otherwise than your lordship on this point are, according to this statement, agents of "Satan," and instruments of "the enemy" of mankind.

The severity of this sentence is made the more conspicuous, from the contrast afforded to it by the extreme toleration which you have expressed for difference of opinion on almost all other matters:

"*Perhaps it is too much to expect*, what nevertheless we earnestly desire, *that there should be no schisms* or divisions among Christians; that the Church of Christ should ever be a seamless coat; that all the congregations of faithful men should ever be so strictly one as to think alike, and agree unanimously upon all subjects; upon such subjects, for instance, as diocesan Episcopacy, or infant baptism, or liturgical forms, or church-membership, or a national establishment. There may be always some minds which on questions such as these may differ from the conclusions which we believe to be justly deduced from Scripture and experience. So that the unity which the Scriptures demand may be understood to be the unity of those who hold alike the great doctrines of the Christian truth, but consent to differ on matters concerning which Scripture does not carry determinate conviction to every honest mind." p. 15.

"We love and revere our Church; for we believe, nay know her to be founded upon the apostles and prophets, 'Jesus Christ himself being the chief corner-stone.' We believe that God has appointed her to great and peculiar distinction. *There are other congregations of Christians which profess the same truths: we honor them also with brotherly feelings*, and gladly say. 'Grace be with all them that love the Lord Jesus Christ in sincerity.'"

Thus while your lordship on the one hand palliates the guilt of schism, so repeatedly denounced in the apostolic writings, and against which the Church of England has taught her congregations to pray, making as though it were no offence at all, "too much to expect that there should be no schisms," and justifiable (contrary to what seem to be the dictates of true reason) in proportion to the slightness of the ground or occasion of it; and while you proffer brotherly feelings and apostolic benediction to those whom the discipline of the Church, which you are set to administer, declares to be worthy of excommunication, *ipso facto*, you at the same time denounce those who are members of the Church, but differ from you in their interpretation of the term "justification by faith," to be men raised up or moved by Satan for the injury of the salvation of the human race.

Our comfort in this matter must be, that as your lordship has as little warrant from the Church for your denunciation of your brethren, as you have for your benediction of the separatists, your sentence cannot be regarded as the voice of the Church, but only as the expression of your own individual opinion; entitled indeed to the respectful consideration of all, but binding or obligatory upon none.

From your lordship's language we should conclude, that the view of the doctrine of justification by faith which your lordship has promulgated, must be more clearly and plainly revealed in Holy Scripture than almost any other doctrine; otherwise, your lordship, who has declared your belief that Scripture intended to sanction actual schisms "on matters concerning which Scripture does not carry determinate conviction to every honest mind," would never have uttered against those who differ from you on the point of justification, denunciations so fearfully painful as those to which I have called your attention; and, indeed, your lordship expresses yourself to this effect, as follows:

"The Scriptural truth is as clear as it is simple. 'When all were dead, Christ died for all;' so that 'he that hath the Son hath life, and he that hath not the Son, hath not life.' By one way alone can man possess the Son; that is, by believing in Him; and therefore, faith alone can justify; faith alone can appropriate to us that remedy, which God has appointed for the healing of our plague; faith alone can give us an interest in that sacrifice, which God has accepted as the satisfaction for sin. 'Thus, being justified by faith, we have peace with God through Jesus Christ.'"

I. In the first place, I would entreat your lordship to explain how, if the doctrine of justification be so very simple and so very clear, as you have here stated it to be, it has come to pass that for so many hundred years disputes have been had between divines concerning it? Your lordship, in a passage already cited from you, has hinted at a summary method of answering this question; namely, by imputing want of honesty to all to whose minds the scriptural evidence does not carry determinate conviction in favor of your lordship's views. Considering the numbers and characters of those who differ from you on this point, I can hardly bring myself to believe, that, upon reflection, you will desire to avail yourself of such a method. But if not, then it will seem to follow, that the scriptural truth is not so very clear, nor so very simple, as your lordship has supposed it to be. And such, I conceive, to be the fact, seeing that we meet in the sacred Scriptures with statements upon the subject apparently in diametrical opposition to one another! *e. g.*, we have, on the one side, the saying of St. Paul, which your lordship has quoted:

"By grace ye are saved through faith . . . not of works." Ephes. ii. 5. 8.

On the other, we have the saying of St. James, which you have not quoted:

"A man is justified *by works*, and not by faith only." James ii. 24.

That both propositions are perfectly true, is certain; for they proceed alike from the Spirit of Truth; but few, I think, will agree with your lordship in thinking, that the truth they convey is very clear or very simple. We may, indeed, put St. Paul out of sight, and then St. James's meaning will be clear; or we may forget St. James, and then find no difficulty in St Paul. But are either of these courses such as should be approved of by the preachers of the Gospel? Those against whom you write seem to have taken the first, and you have denounced them as instruments of Satan. Your lordship (pardon me) appears to have taken the second, and it remains for yourself to say how you will escape your own sentence. For myself, I do not believe that the difficulty is to be solved, but by such a process of explanation, as it is the fashion of the day to brand as dishonest, when applied to the Articles of the Church of England.

II. The next thing I would point out as observable in your lordship's exposition of justification, is the total absence of all mention of "repentance" as necessary in order thereto, and one of the means of obtaining it.

I am at a total loss to conjecture whether this silence is to be accounted for, because repentance is excluded from your scheme, or because you consider it sufficiently included in the term "faith;" and therefore will merely ask, if repentance is excluded from your scheme as unnecessary in order to justification, how can it be denied that you have violated the charter of Christianity, seeing that the message proclaimed throughout the world as the foundation of the Gospel scheme of salvation was "repentance and remission of sins?" (Luke xxiv. 47.) If, on the contrary, "repentance," though not expressed in your scheme of justification, is to be understood as implied in the term "faith," then how can it be consistent with charity to denounce men as agents of Satan for expressing what you yourself imply?

(*To be continued.*)

GOOD FRIDAY.

Bryant, in reference to the "hot cross bun," says, "one species of sacred bread which used to be offered to the gods was of great antiquity, and called *boun*. The Greeks, who changed the *nu* final into a *sigma*, expressed it in the nominative Βους, but in the accusative more truly boun, Βουν. Hesychius speaks of the *boun*, and describes it as a kind of cake with a representation of two horns. Julius Pollux mentions it after the same manner, a sort of cake with horns. Diogenes Laertius, speaking of the same offering being made by Emperocles, describes the chief ingredients of which it was composed, "He offered up one of the sacred libra, called a *boun*, which was made of fine flour and honey." The "hot cross buns" are the ecclesiastical Eulogiæ dispensed to those who cannot receive the host. These consecrated loaves are of the same dough from which the host itself is made, and after mass are doled out to the congregation by the priest. Winckelman relates, that at Herculaneum were found two loaves having a cross marked upon them, and bearing a remarkable resemblance to the Eulogiæ. Anciently it was the custom with the King of England, on Good Friday, to hallow with great ceremony certain rings, the wearing of which was believed to prevent the falling sickness. The custom is said to have originated from a ring long preserved with great veneration in Westminster Abbey, which was reputed to have been brought to King Edward by some persons coming from Jerusalem, and which he himself had long before given privately to a poor person who had asked alms of him for the love he bare to St. John the Evangelist. The rings consecrated by the Sovereigns were called "cramp rings," and there was a particular service for their consecration. Andrew Boorde, in his "Breviary of Health," 1557, speaking of the cramp, says, "The Kynge's Majestie hath a great helpe in this matter halowing Crampe Ringes and so geven without money or petition." Lord Berners, the translator of Froissart, when ambassador to the Emperor Charles V., wrote from Saragosa "To my Lorde Cardinall's grace," in 1518, for "some crampe rings," with "trust to bestowe thaym well, with God's grace." This being the anniversary of our Saviour's Crucifixion, is the most solemn fast of the Christian Church. In the old time Lent was not "more honored in the breach than the observance." We find from the household book of the Duke of Northumberland, which was kept in 1512, that throughout Lent, "beginning at Shrove-tide and ending at Easter," the breakfast (a great meal in an ancient family) consisted, "for my lord and my lady," of "two pieces of salt fish, four herrings, or a dish of sprats," instead of the customary allowance at other seasons of "half a chine of mutton or a chine of beef," and the food at a Lenten supper was equally meagre. The transgressors of Lent were subject to ecclesiastical discipline. Strype, in his "Memorials," records that a man did penance at St. Paul's Cross, in 1555, for attempting to sell two pigs ready drest during the fast.—*Oxford University Herald.*

THE RESURRECTION.

Mount Olivet, Jerusalem.—This most glorious event took place the third day after the crucifixion of the Prince of Life. No language can express those sensations I experienced at the moment when ascending this sacred Mount—when the heart vibrated with emotions it had enjoyed at no former period—a gratification infinitely more pure than can be derived from the corporeal senses. To taste that exalted pleasure the reader must not only possess a heart sincere in the belief of revelation, but stand on the spot, and be favored with a vivid image of those grand labors of redemption, accomplished within the scene, and by our Lord Jesus Christ, before the eyes of those favored witnesses of his most exalted power, clemency, and charity. Now, if I am incompetent to relate what I experienced in ascending, how can I possibly express that torrent rushing on the soul when reaching the *summit*, which had been so eminently blessed by the august presence of the Sun of Righteousness, where, in the bright effulgence of his glory, he had thrown out a flood of light on a world of darkness, and mounted to the right hand of the Majesty on high, to procure gifts for men? There are here three pinnacles, and in the centre, on a rock, is the left sandal of a man, represented as that of the Saviour left on his ascension, when it would appear he stood with his *left* hand to Jerusalem, a most appalling sign! Riveted to this sublime elevation, I had the whole of the city, and where the blood-stained banner of the cross had been planted, under the feet. In short, no person acquainted with the revealed Word of God can stand on this commanding height, without perceiving the boundless field for contemplating that wisdom and omnipotence of the great Creator, and the infinite variety of stupendous and miraculous events which occurred on this chosen spot of earth, demonstrative of his power, marked as the seat of the redemption of the human race; besides, this elevation is the very identical spot where He who walked on the wings of the wind condescended to wear the habiliments of mortality, sojourn in this world, and was victorious over death and the grave; thus testifying he was that holy one who should never see corruption!—*Rae Wilson on Jerusalem.*

JERUSALEM.

Easter.—In that interesting spot are numerous ceremonies observed at this period, distinguished in the annals of the Christian faith. One in particular, on Good Friday, is marked with extraordinary devotional fervor in the Church of the Holy Sepulchre, with reference to the last sufferings and subsequent events in the history of Christ. The religious meet there, which is darkened, in allusion to the supernatural darkness spread over the earth. After several preliminaries, each holds a lighted taper, and a sermon is delivered on the passion of Christ. A procession then takes place round the church, preceded by a cross with a large image stretched out on it, representing a human being crowned with thorns, attached by nails, and the body streaked with blood. They then ascend Mount Calvary, the highest elevation in this temple, erect the cross, and sing a hymn, when two persons, representing Joseph and Nicodemus, take down the body, which is flexible, laid in a sheet, anoint it with spicos, and then deposit it in the sepulchre.—*Ibid.*

CLERICAL DRESS.

Sir,—Judging from the many letters of your correspondents on the "Clerical Habit," which have lately appeared in the pages of the Church Intelligencer, that the subject is beginning to attract that attention which it deserves—you may, perhaps, deem the following extract from Bishop Stillingfleet's Dialogues with Doctor Frampton, worth transferring to your columns:

"I am not a little solicitous about the dress of a clergyman; which I think a matter of more consequence than the generality of people will perhaps allow. I think it an argument of great lightness in a clergyman to endeavor, as far as he can, to adopt the lay habit. He shows he has embraced his own profession only for reasons of convenience; and in his heart dislikes its restraints. I should wish to have every clergyman, especially when in full orders, obliged to appear always in a short cassock under his coat: he could not then so easily adopt improprieties in his dress, and might be more upon his guard also against improprieties in his behaviour. His clerical habit would be a continual call upon him for decorum, as he durst not, in that garb, do many things which, dressed like a layman, he might be tempted to do. Besides, it might tend to keep such young men out of the Church, as, when in it, are a disgrace both to it and themselves. Clothing was originally intended for the sake of decency and warmth. In civilized societies, it became afterwards of use to distinguish ranks: and if in this instance the distinction were a little more enforced, it would, I am persuaded, have a good effect."—(Edition of 1796, pp. 150, 151.) S. P. F.

P. S. The book is commonly known by the title, *Three Dialogues on the Amusements of Clergymen.*

THE NEW TESTAMENT.

Rome, March 14.—Cardinal Angelo Mai has just completed a work on which he has been occupied for upwards of ten years. It is an edition of the New Testament, with the variations of all the manuscripts existing in the principal libraries of Rome and other parts of Italy, and with numerous notes full of philological research. The text adopted by Cardinal Mai, as the basis of his edition, is that of the celebrated manuscript, No. 1,209, in the library of the Vatican, which dates from the sixth century. At the suggestion of his eminence, the papal government has resolved to publish, at its own expense, a fac-simile of this manuscript, which is in gilt uncial letters and in close writing (*scriptis continua*)—that is to say, the words are not separated from each other by spaces. Our celebrated engraver Ruspi is to execute a copper-plate engraving of this fac-simile, copies of which will be presented by the Holy See to all the sovereigns in Christendom.

CIRCULAR.

THE REV. R. W. HARRIS, A. M., having for *eight* years past, conducted in the parsonage of the Episcopal Church, at White Plains, (Westchester county, New York,) a Select Boarding School for Boys, has established at the same place, a permanent institution for English, Classical and Religious education.

His chief object in this undertaking, is to serve the Church, by training a few of its youth, in the old paths of *filial obedience, patient industry, and Christian devotion*—"*the ways of pleasantness and the paths of peace.*"

In order to secure this end, the following plan is in operation;

I. The School is *domestic* in its character.
 1. It is a Home, and the discipline is strictly parental.
 2. A Mother's care is extended to its members.
 3. Pupils are circumstanced, in most respects, as they would be with their parents, under faithful tutors.

II. The School is *limited in its numbers.*
 1. That it may be a family,
 2. That its head may have intimte knowledge of its members.

III. The school is *select.*
 1. Boys of advanced age are seldom admitted.
 2. A boy whose example, after sufficient trial, is deemed pernicious, is not allowed to remain.

IV. The School is *faithfully taught.*
 1. The Scholars study under the immediate direction of their masters.
 2. The teachers give their pupils every needed attention and advice.
 3. A sense of duty and not emulation, is the principle of action uniformly inculcated.

In the care and tuition of pupils, Mr. Harris is assisted by the Rev. M. Moody, A. M., and Mr. J. Stremmell, residents in the family; and also in the French Language by M. Abel,

The location of the establishment is remarkably healthy—distant twenty-six miles from New York, and of easy access.

Pupils will be received whenever vacancies may occur, but can be removed only at the close of the term in the spring or autumn. In case of a removal at any other time, the full charge must necessarily be made.

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$200 per annum—inclusive of every expense of Board and Tuition, and payable semi-annually. The French Language an *extra* charge.

Each Pupil to furnish his own cot, bedding, silver fork, etc., as at other schools.

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Rev. Prof. J. McVickar, D. D., "
Rev. J. M. Wainwright, D. D., "
N. F. Moore, L. L. D., "
Rev. W. Creighton, D. D., Sing Sing, "
Rt. Rev. W. R. Whittingham, D. D., Baltimore, Md.

March 26. tf

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

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☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all article requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

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Turkey Morocco, extra gilt,	$8 00
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About five hundred copies were subscribed for in New York and Brooklyn; and so favorably was the work received, that there has been a constant demand for it ever since made known to the public. One of the subscribers in Brooklyn has called and taken three additional copies for his friends. A subscriber in New York called before Christmas and ordered three copies in extra gilt binding to be given to friends as Christmas presents. And another one called and obtained a copy in extra gilt Turkey morocco, to be sent to the lady of the Rev. Mr. Hill, missionary in Greece, as the most appropriate and beautiful present he could make. These cases are samples of other similar ones.

But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single country clergyman of Connecticut has circulated in his own neighborhood, 100 copies. For one of our new parishes at the south—Mobile—the rector first ordered eighteen copies; and these were so readily disposed of, he ordered twenty-five more; and a single clergyman of Virginia has taken two hundred copies.

Two editions or the above work, one thousand copies each, have been sold in less than eight months, and a third edition is now just issued from the press—Orders from the Reverend Clergy, and from Episcopalians generally, are solicited for it; and for school books of established reputation, and for a good assortment of miscellaneous books, by

mily. ALEXANDER V. BLAKE,
March 12. 54 Gold street, New York.

THE TEMPLE AND COUNTRY PARSON

BY REV. GEORGE HERBERT.

JUST published by J. B. DOW, Boston, and for sale at this office, a new and elegant 12mo. edition of this admirable work.

'The Temple,' which has passed through numerous editions in England, though never before printed in this country, was first published in 1635, by Mr. Nicholas Ferrar, soon after the death of Mr. Herbert. So rapid was the sale, that more than twenty thousand copies were disposed of in a few years.

RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion—*Rt. Rev. Bishop Griswold.*

'Herbert, the scholar and the clergyman, the Christian and the poet, will be welcomed by those who love to see the talents engaged in religion, and devoted to the cause of Christ. The piety of the present age is too enlightened to mistake the spirit that pervaded his pen, or to be offended at the style of decoration in which his deeply devotional thoughts are here presented.'—*Rev. T. Edson of the Episcopal Church in Lowell.*

'Herbert has always been a favorite with the lovers of devotional poetry. Simplicity and originality, vigorous thought and terse expression, and the union of poetical power with the spirit of a sound mind, are eminently his characteristics. It would be easy to write a volume in his praise; but for this very reason it is unnecessary to write a word. He is well known: nor will his entire devotion to the Church be among the least of his recommendations.—*New York Churchman.*

Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.

December 18.

TROY FEMALE SEMINARY.

IN this Institution the school year consists of forty four weeks; divided into two terms of twenty-two weeks each; the one commencing the first Wednesday of March, at the close of which is a vacation of six weeks; the other commencing the third Wednesday of September, at the close of which is a vacation of two weeks.

The charge for tuition and board, with all the necessaries connected therewith, is $200 per annum. An additional charge is made for music and the other ornamental branches of female education; or, where a fixed sum is preferred, $300 per annum, one-half payable at the commencement of each term, will be received, and for it, the pupil will be entitled to all the advantages of the institution.

Pupils may enter at any period of the term, and are required to pay only from the time of entering.

This institution furnishes all possible facilities for a thorough course of useful and ornamental education. The principals are assisted by eighteen professors and teachers.

Extensive courses of Lectures are annually delivered by Professors in Chemistry, Natural Philosophy, Geology, Botany, Astronomy, Conchology and Elocution.

The institution is furnished with a library, valuable apparatus for illustrations and experiments in the natural sciences, a well selected cabinet of minerals and shells, maps, charts, globes, models, &c.

The French department is under the charge of Professor John P. Edwards, A. M., who possesses the rare advantages of uniting thorough knowledge of both the French and English languages, being of an English family, born in Paris, and educated in the Polytechnic school. The rapid progress of his pupils affords the best evidence of his superior abilities as a teacher.

The pupils are received into the family of the Principals, in which every arrangement is made for their physical education, and the improvement of their manners and morals. They occupy private rooms, two in each; the rooms of the fourteen female teachers, and that of an experienced nurse, being among those of the young ladies.

The advantages of this institution are the result of the accumulated facilities of the twenty-nine years of its onward progress.

Circulars containing more particular information may be obtained by application to the Principals, John H. Willard, and Sarah L. Willard, Troy, N. Y.

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Thomas Clowes.

March 19, 1842. 3m

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.

April 2.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season shoul I make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

NEWMAN'S PAROCHIAL SERMONS.

A few copies just received, of

PAROCHIAL Sermons by John Henry Newman, B. D. of Oriel College, Oxford, in 6 vols. 8vo.
Sermons by the Rt. Rev. Bishop Sanderson, a new edition, in 2 vols. 8vo.
Ninety-six ermons by the Rt. Rev. Bishop Andrews, a new edition, 4 vols. 8vo.
Christian Life, its Course, its Hindrances, and its Helps: Sermons preached by Thomas Arnold, D. D., 1 vol. 8vo.
Parochial Sermons by the Rev. Wm. Harness, A. M, 1 vol. 8vo.
Irish Pulpit Sermons by eminent Irish Divines, 3 vo's 8vo.
Sermons and Expository Treatises by Dr. Isaac Barrow, 2 vols. 8vo.
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